

THE

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EXPERIENCES
OF REV. W.
STANTON-
MOSES.
F.W.H.MYERS.

From "THE PROCEEDINGS OF THE
SOCIETY FOR PSYCHICAL RESEARCH."

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C.A. GEORGE NEWMANN

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COLLECTOR'S NOTE:- This book is noteworthy in that it tells the truth about the Rev. Stainton-Moses without fear of favor and at the same time gives us a splendid picture of the performances of the most noted mediums of that period.

The work should be read with care and due thought be given to every statement therein in order to understand why people of assured position sometimes stop to harmless chicanery in matters considered "supernatural."

125 pages ----- Four half tone cuts
Many line illustrations.

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II.

THE EXPERIENCES OF W. STAINTON-MOSES.—I.

BY FREDERIC W. H. MYERS.

Mr. William Stainton Moses, who departed this life on September 5th, 1892, entrusted by will his unpublished manuscripts to two friends as literary executors—viz., Mr. Charles Carleton Massey, barrister-at-law, and Mr. Alaric A. Watts, late one of the Assistant Secretaries to the Board of Inland Revenue. These gentlemen, at my earnest request, have permitted me to undertake the task of selecting passages from the MSS. of our common friend, which passages they allow to be printed in the first instance in the *Proceedings of the S.P.R.* In an obituary notice of Mr. Moses, already published in *Proceedings*, Vol. VIII., p. 597 (and to which I would beg to refer my readers), I have indicated the reasons which have for nearly twenty years led me to attach high importance to these records of his phenomena, and to desire earnestly that they should be placed before the public in sufficient detail to enable them to be rightly appreciated. Mr. Moses himself was for a long time averse to any full publication of the documents, which do, indeed, contain much matter of a private and personal nature. But in his later years his view changed; he had himself begun (in 1892) to publish them in *Light*, and his statements to intimate friends leave no doubt that this posthumous publication (with certain reserves to be mentioned hereafter) of the essential part of his records is in accordance with what would have been his own desire, as it is the desire of his trusted executors.

The materials here available for the exposition of Mr. Moses' unique experiences are of four kinds—viz.: (1) his own printed works; (2) his MS. remains; (3) the written and printed statements of witnesses to his phenomena, and (4) oral intercourse with himself and other friends.

I. Among his printed works the most important for our present purpose are—

1. *Researches in Spiritualism*. This unfinished work was published in *Human Nature*—a periodical now extinct—in 1874-5, and not reprinted. It is now difficult of access.
2. *Spirit Identity*, published in 1879. This work also has been for some years out of print.

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3. *Spirit Teachings*, published in 1883, is also at present out of print; but a new edition, with a biography by Mr. Charlton Speer, is now in preparation.

Two other volumes, *Psychography* and *Higher Aspects of Spiritualism*, contain little which bears on our present theme.

Besides these books, Mr. Moses wrote much in the weekly periodical *Light*, of which he was for some years the editor.

II. Mr. Moses' MSS. entrusted to me, and of which I have made use, consist of thirty-one note-books, ranging from September, 1872, to March, 1883, and various letters.

The note-books may be divided as follows :—

Twenty-four books of automatic script, numbered 1-24, and extending from March, 1873, to March, 1883.

Four books of records of physical phenomena, September, 1872—January, 1875. These books run concurrently with the books of automatic script. The first book of this series (April-September, 1872) is missing. Those which remain I have numbered 2 B, 3 B, 4 B, and 5 B.

Three books of retrospect and summary, which I number 25, 26, 27. Books 25 and 26 recapitulate physical phenomena, with reflections. Book 27 is entitled *The Identity of Spirit*, and contains, in briefer form, much of the evidence first printed in *Spirit Identity*; which work, indeed, this later tractate may have been intended to supersede. Some of the *letters* also are of value, but mainly as adding contemporary confirmation to facts already to be found in the note-books.

III. Among the records made by friends the most important are Mrs. Stanhope Speer's "Records of Private Séances, from notes taken at the time of each sitting." Over sixty instalments of these records have now (October, 1893) been published in *Light*. They begin in 1872, and go down to 1881—considerably beyond the date (1875) at which Mr. Moses' extant records of physical phenomena obtained in his séances cease. As will be seen later on, these independent and contemporary records are evidentially of capital importance. Dr. and Mrs. Stanhope Speer were Mr. Moses' most intimate friends; and they, often with another intimate friend, Mr. F. W. Percival (Barrister-at-Law and Examiner in the Education Department), were the habitual members, and generally the only members, of the small group who witnessed the phenomena about to be described.

Mr. Percival, the late Dr. Speer, Mr. W. H. Harrison, and Dr. Thomson, and the late Mr. Serjeant Cox have at different times printed short first-hand records of certain of Mr. Moses' phenomena, and Mrs. Garratt and Miss Birkett took some contemporary notes of sittings at which they were present.

Two note-books and other MSS. by Dr. Speer have been placed in

my hands, and contain independent contemporary records of much evidential value.

IV. In estimating the evidential value of *oral intercourse* as to Mr. Moses' phenomena, the character of my own friendship for him is an item on which I am bound to be explicit. Friendship it might truly be called, for it was based upon a consciousness of common pursuits of great moment, and I felt for him much both of gratitude and of esteem. He responded to my unfeigned interest with a straightforward intimacy of conversation on the experiences of which I cared so much to learn. But there was no such close personal attraction as is likely to prompt me to partiality as a biographer; and, indeed, both Edmund Gurney and I were conscious in him of something like the impatience of a schoolmaster towards slow students;—natural enough in a man whose inborn gifts have carried him irresistibly to a conviction on the edge of which less favoured persons must needs pause and ponder long. I am bound to add that the study of his notebooks, by making him more intimately known to me as he was in his best days, has brought me nearer to the warm and even enthusiastic estimate implied in the letters of various more intimate friends of his which lie before me.

More important, however, than the precise degree of attractiveness, or of spiritual refinement, in Mr. Moses' personal demeanour are the fundamental questions of sanity and probity. On these points neither I myself, nor, so far as I know, any person acquainted with Mr. Moses, has ever entertained any doubt. "However perplexed for an explanation," says Mr. Massey, "the crassest prejudice has recoiled from ever suggesting a doubt of the truth and honesty of Stainton Moses." "I believe that he was wholly incapable of deceit," writes Mr. H. J. Hood, barrister-at-law, who knew him for many years. The people who assumed that he must somehow have performed the phenomena of his dark séances himself;—who asked, triumphantly, "Where was Moses when the candle went out?"—even these never, so far as I know, suggested anything beyond unconscious fraud in a trance-condition.

A brief record of Mr. Moses' life, with some estimates of the work done by him in ordinary professional capacities, will help the reader to form something of a personal judgment on his character.

On the events of his life the Speer family, who were his most intimate friends, and are well acquainted with his nearest surviving relatives, are my main authority. Their importance as witnesses of the phenomena is so great that I must be pardoned for inserting a "testimonial" to the late Dr. Speer (M.D. Edinburgh); which shall not, however, be in my own words, but in those of Dr. Marshall Hall, F.R.S., one of the best known physicians of the middle of this

century. Writing on March 18th, 1849, Dr. Marshall Hall says (in a printed collection of similar testimonials now before me): "I have great satisfaction in bearing my testimony to the talents and acquirements of Dr. Stanhope Templeman Speer. Dr. Speer has had unusual advantages in having been at the Medical Schools, not only of London and Edinburgh, but of Paris and Montpellier, and he has availed himself of these advantages with extraordinary diligence and talent. He ranks among our most distinguished rising physicians."

Dr. Speer held at different times various hospital posts of credit, and was much valued as a practising physician at Cheltenham and in London. The work of a physician, however, was rendered somewhat trying to him by an over-anxious temperament; and as he possessed private means, and had strong scientific and artistic tastes, he quitted his profession at thirty-four, and preferred to spend the latter part of his life in studious retirement. Dr. Speer's cast of mind was strongly materialistic, and it is remarkable that his interest in Mr. Moses' phenomena was from first to last of a purely scientific, as contrasted with an emotional or a religious, nature.

I regret that I never met Dr. Speer, who died in 1889. His widow, Mrs. Stanhope Speer, is well known to me; and I regard her as an excellent witness. Her son, Mr. Charlton T. Speer (also an excellent witness) is an Associate of the Royal Academy of Music, and is well known in musical circles as a successful composer and performer.

With these words of preface I pass on to the facts—simple and ordinary enough in their external aspect—of Mr. Moses' life.

William Stainton Moses was born in Lincolnshire, November 5th, 1839. His father had been headmaster of a grammar-school at Donington, near Lincoln. His mother's family name was Stainton. Mr. Stainton Moses believed that the name Moses had been originally Mostyn, but that an ancestor had changed it in order to avoid some peril in the time of the Commonwealth. There seems no reason to suppose that the family, which had been for some time settled in Lincolnshire, was of Jewish descent. Mrs. Moses—still living and vigorous (1893) at the age of ninety-one—was a serious and intelligent woman, and brought up her only son with pious care. He showed ability; and the family moved to Bedford, about 1852, that he might have the advantage of education at Bedford College. There he did well, and in due time gained a scholarship at Exeter College, Oxford. In his school days he occasionally walked in his sleep, and on one occasion his mother saw him go down into the sitting-room and write an essay on a subject which had puzzled him on the previous evening, and return to bed without awaking. The essay thus written was the best of those sent up by the class that day (Mr. Moses tells us), and was fully up to the level of his waking performances.

This is the only incident of which I have heard which in any way foreshadowed his future gift. He is not recorded as having been a specially nervous or excitable child; and he was at this time strong and healthy. In after life his health was bad; but his troubles were mainly respiratory—constantly recurring catarrh and bronchitis—until near the end of his life, when he was attacked by Bright's disease, which ultimately caused his death. His phenomena, it may be observed, were at their best when he was in his best health, and declined or disappeared altogether when he was ill.

To return to his Oxford career. At Oxford he was an ambitious and hard-working, but not in other ways a very noticeable, undergraduate. His health broke down from overwork, and he left Oxford without taking a degree, and spent some considerable time in travel, mainly with friends, but in part alone. He was already much interested in theology, and he lived for some six months (none of these dates are very precise) in a monastery on Mount Athos. Beyond the mere fact of his residence on Mount Athos, to which his surviving friends testify, all that is known of this period of seclusion consists of allusions made by his "spirit guides," who say that they directed him thither that he might study the Eastern Church, and be prepared by a comparison of theologies for the reception of a wider truth. Be this as it may, he recovered his health, returned to Oxford, took his degree, was ordained by Bishop Wilberforce, and accepted a curacy at Kirk Maughold, near Ramsey, in the Isle of Man, at the age of twenty-four. He was an active parish clergyman, liked by his parishioners, and holding Anglican views of an ordinary type. On the occasion of an outbreak of small-pox he distinguished himself by his zeal and kindness; and it is recorded that in one case he helped to nurse and to bury a man whose malady was so violent that it was hard to get anyone to approach him. During this period also he began to write for periodicals, *Punch* and the *Saturday Review* being specially mentioned. The memorial verses to the Rev. F. D. Maurice which appeared in *Punch* have since been quoted as of Mr. Moses' writing; and I should conceive that his other contributions were probably in this serious strain. He continued to write much, anonymously, for various periodicals during many years of his life, and showed an easy style and a good deal of miscellaneous knowledge.

After some four years of residence near Ramsey, he accepted the curacy of St. George's, Douglas, Isle of Man. Here also he was esteemed as an active clergyman, and admired as a preacher. In April, 1869, he had a serious illness, and hearing that Dr. Speer, whom he knew slightly, was in the island on a holiday, he called in his medical aid. Dr. Speer brought him successfully through his illness, and invited him as a convalescent to the house which he was renting in the

island. The foundations of a life-long friendship with Dr. and Mrs. Speer were then laid.

In 1870 he took a curacy somewhere in Dorsetshire, where also he was liked, and was appointed "Lent preacher" for the county. A very severe attack of hooping-cough obliged him to interrupt his parish work, which, in fact, he never resumed. Dr. Speer invited him to become his son's tutor, and for seven years he filled that office in a way which attached to him both parents and pupil more closely than ever. In 1871 he was offered a mastership in University College School; and this post he held until failing health compelled him to resign it some three years before his death. The physical phenomena about to be described began in 1872, and continued with gradually lessening frequency until 1881. The automatic script began in 1873, and finally died out, so far as we know, in 1883. During these later years Mr. Moses was active in contributing to, and afterwards in editing, the weekly newspaper *Light*; and he took a leading part in several spiritistic organisations. Of one of these—the London Spiritualist Alliance—he was president at the time of his death. In 1882 he aided in the foundation of the Society for Psychical Research; but he left that body in 1886, on account of its attitude towards Spiritualism, which he regarded as unduly critical. It is worth remarking that although, as the fact of his withdrawal shows, many members of the Society held an intellectual position widely differing from that of Mr. Moses, and although his own published records were of a kind not easily credible, no suspicion as to his personal probity and veracity was ever, so far as I know, either expressed or entertained.

Mr. Moses' health became steadily weaker. He suffered greatly from suppressed gout, in addition to other ailments. A serious fall from the top of an omnibus made matters worse. In 1890 he was attacked by influenza in the severest form, and was reckoned, I believe, to have had twelve separate relapses or recurrences of that complaint. An accident to his eyes also gave him much trouble. He worked on, as best he could, to the last; but the period of decline was tedious and distressing; and it would be very unfair to judge him from the utterances of these ~~last years~~. When in September, 1892, he passed from earth, we may surely trust that his achievements here had won their way to promotion, and his sufferings to repose.

Mr. Moses never married, and went very little into general society. His personal appearance offered no indication of his peculiar gift. He was of middle stature, strongly made, with somewhat heavy features, and thick dark hair and beard. The accompanying photograph (reproduced from *Light* by the kind permission of Mr. E. Dawson Rogers) shows his face as his body lay in death. His expression of countenance was honest, manly, and resolute. Many testimonies of

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MR. W. STANTON MOSES (AFTER DEATH).

affection and esteem appeared in *Light* and elsewhere after his decease ; especially, of course, from those to whom his experiences and teachings had brought a convincing hope. I subjoin a few letters from friends who had good opportunities of estimating his value in the common duties and intercourse of life.

Dr. Johnson, of Bedford, writes to me as follows :—

“ 68, High-street, Bedford.

“ *March 24th, 1893.*

“ DEAR SIR,—As the intimate friend and medical adviser of the late Stainton Moses I have had ample opportunities of thoroughly knowing his character and his mental state.

“ He was a man even in temper, painstaking and methodical, of exceptional ability, and utterly free from any hallucination or anything to indicate other than a well-ordered brain.

“ He was a firm believer in all that he uttered or wrote about matters of a spiritual nature, and he impressed me—and, I believe, most others he came in contact with—with the genuineness of his convictions and a firm belief not only that he believed in the statements he had made and written, but that they were the outcome of a mind which had given itself up entirely to the study of a subject which he considered of essential value and importance to the welfare of his fellow men.

“ I have attended him in several very severe illnesses, but never, in sickness or at other times, has his brain shown the slightest cloudiness or suffered from any delusion. I not only consider that he believed what he stated, but I think that those who knew him best would not for an instant doubt that all he stated were facts and words of truth.—Sincerely yours,

“ WM. G. JOHNSON.”

In another letter Dr. Johnson says :—

“ He was a most lovable character ; kind and generous in his every action ; and with a fund of information on most subjects which made him a most welcome guest.”

Dr. Eve, headmaster of University College School, writes as follows to Professor Sidgwick :—

“ University College School, Gower-street, London, W.C.

“ *March 18th, 1893.*

“ MY DEAR SIDGWICK,—Stainton Moses was an excellent colleague. He confined himself entirely to English ; in that subject he took classes in all parts of the school, and his work was always well and methodically done. He taught essay-writing well, and was very skilful in appreciating the relative value of boys' essays, which is not easy. He was much looked up to by boys, and had considerable influence over them. On general points connected with the management of the school he was one of the colleagues to whom I most naturally turned for advice, and I have every reason to be grateful to him.—Yours very sincerely,

“ H. W. EVE.”

Mr. F. W. Levander, a master at University College School, writes to me thus :—

“ University College School, Gower-street, London, W.C.

“ May 16th, 1893.

“DEAR SIR,—My acquaintance with the late W. Stainton Moses commenced in the year 1871, when he first became one of the masters here. This acquaintance soon extended beyond the nature of that generally met with between colleagues ; it ripened into a constantly increasing friendship, which continued unbroken till his death. During the whole of this long period he always impressed me with the idea that he was thoroughly earnest and conscientious, and I believe that perfect reliance can be placed on all his statements.—Yours faithfully,

“ F. W. LEVANDER.”

I have often heard Mr. Moses discussed by persons of opinions opposed to his own ; and since I owe it to my readers to make the present paper not merely eulogistic, but as accurately descriptive as my materials allow, I feel bound to reproduce adverse criticisms. I have, then, heard him, in his later years, characterised as an obstinate, confused, and irritable controversialist. I have heard him described as lacking in the grace of humility, and in that spirituality of tastes and character which should seem appropriate to one living much in the commerce of the Unseen. But I have never heard anyone who had even the slightest acquaintance with Mr. Moses impugn his sanity or his sincerity, his veracity or his honour.

Thus briefly,—and with a dispassionate coldness against which an impulse of gratitude in my own heart rebels,—let the life of W. Stainton Moses be here recorded. But now our narrative must pass at a bound from the commonplace and the credible to bewildering and inconceivable things. With the even tenour of this straightforward and reputable life was inwoven a chain of mysteries which, as I have before said, in what way soever they be explained, make that life one of the most extraordinary which our century has seen. For his true history lies, not in the everyday events thus far recorded, but in that series of physical manifestations which began in 1872 and lasted for some eight years, and that series of automatic writings and trance-utterances which began in 1873, received a record for some ten years, and did not, as is believed, cease altogether until the earthly end was near.

These two series were intimately connected ; the physical phenomena being avowedly designed to give authority to the speeches and writings which professed to emanate from the same source. There is no ground for separating the two groups, except the obvious one that the automatic phenomena are less difficult of credence than the physical. Since, however, to the physical we must needs come sooner or later, it seems the simplest plan to place them first, as coming first in chronological order. I shall, therefore, proceed to describe some of these sittings, mainly by quotation from Mr. Moses' contemporary notes.

Mr. Moses' notes, however, are not the only records of these experi-

ments. For almost all the sittings which he describes, and for some which he does not describe, there is (as already stated) a second detailed, independent, contemporary record, by Mrs. Stanhope Speer, and for many of the sittings a third record, also independent and contemporaneous, although very brief, by Dr. Speer. For some few of them there is also a similar record by Mr. Percival; whose memory also confirms the other accounts. Parts of Mr. Moses' own record, indeed, are avowedly derived from the other sitters, since he depended upon them for information as to what went on when he was in trance. But he has always, I think, made this distinction clear in his notes. His note-books of these phenomena, I may add, were very privately kept, and even Mrs. Speer tells me that she has never read any of them except the first. Curiously enough, therefore, much of what I now print has actually never been read till now, so far as I can discover, by anyone except the writer himself. And a certain combination of accidents has been needed even now to enable these passages, after their twenty years of privacy, to see at last the light of day.

Mrs. Stanhope Speer's notes have, as already stated, been for the most part already published in *Light*, so that the reader can judge for himself as to their accordance with Mr. Moses' record. They are largely concerned with trance-utterances of which Mr. Moses was unconscious, but the description of the physical phenomena seems to me as nearly identical in the two series of records as can be expected from two separate observers. I have not thought it needful to reprint here more than a few passages of Mrs. Speer's, where, for some reason or other, her account seems to supply a useful complement to Mr. Moses' own.

Dr. Speer's notes, which are short, I have printed almost *in extenso*,—interwoven with Mr. Moses' own. They were written on a loose sheet of paper and in two small note-books, which do not appear to have been shown to anyone but Mr. Moses, among whose papers at Bedford they were found. He printed some extracts from them in *Light*. An important statement from Dr. Speer is also incorporated in Mr. Moses' *Researches in Spiritualism*, and will be quoted below. I may add that Mrs. Speer, examining Dr. Speer's private diary, has found there also short records of séances, concordant, though not verbally identical, with the accounts given in his note-books. These records extend further than the note-books, and some of them also will be found below.

Several passages by Mr. F. W. Percival, already printed, will be found below; and Mr. Percival has verbally confirmed to me the correctness of Mrs. Speer's record of those sittings at which he was himself present. Much indeed which is there given was taken down by Mr. Percival himself.

I have spoken of these records as *contemporaneous*. Mrs. Stanhope

Speer tells me that her notes were habitually written on the day of the sitting, or at latest on the morrow. As to Dr. Speer's and Mr. Moses' notes it is now impossible to be equally certain, except in Mr. Moses' books of automatic script, in which every entry begins with a record of the day, and often of the *hour* and the *place*, of writing. But the incidental phrases, and the changes of pen and handwriting, in his note-books of physical phenomena lead me to think that his notes were roughly jotted down daily, and written out in the note-book either at once or at intervals of a few days. He says himself that they "were very regularly written when the events of the séance were fresh in my memory." This point is the less important because, as I have said, the various series of records are so concordant that (unless it be suggested that they were fabricated to suit each other, though with a show of independence) it is clear that they must all have been written while the events were fresh in the recorders' minds.

The passages which I have selected for quotation are simply such as best illustrate the subject matter ;—the most striking and characteristic samples of the recorded phenomena. This may not, perhaps, be the most politic course, in view of the reader's difficulties of belief ; but (as already implied) there seems no valid ground for selecting what he might regard as the least incredible among so many incredibilities. The evidence for all the incidents is practically the same ;—the whole group of witnesses are as fully pledged, say, to the falling of pearls from the air as to the automatic script or the trance-phenomena. I at least can see no *via media* which can be plausibly taken. The permanent fraud of the whole group, or the substantial accuracy of all the records, are the only hypotheses which seem to me capable of covering the facts. At any rate, before further discussing this point, I propose to quote at sufficient length to allow my readers to form their own judgment. My only personal contribution to the data before us lies in my somewhat confident impression that my friends whom I am thus frankly discussing are and were in the habit of speaking the truth.

There are, indeed, two subsidiary points on which I have had a clear principle to guide me to certain omissions. In the first place, I have almost wholly omitted Mr. Moses' accounts of his sittings with other mediums. What in those sittings is important for our present purpose may be briefly summarised as follows :—

1. Mr. Moses spent much time and trouble in sitting with many paid and one or two private mediums. He was in the habit of at once recording the results in private note-books and trying to decide whether the phenomena were genuine or no. So far we have additional indication of a serious and reasonable interest in such matters, as against the view that his own experiences are attributable to hallucination or fraud.

2. As an observer he seems to me to have been about at the average level of that epoch. Several times he detected fraud ; once at least he was convinced by a manifestation afterwards absolutely proved to have been fraudulent. On some other occasions, while it is not *certain* that he was deluded, he shows a very imperfect perception of possibilities of deceit. But his degree of acumen as a detective is of little importance to our present inquiry.

3. More important is the question as to the relation between these séances with other mediums and his own manifestations. He frequently asked the "guides" or "controls" of his automatic writing their opinion on what he had witnessed. Did those "controls," we may ask, ever vouch for the genuineness of what was afterwards proved to be false? or did they, on the other hand, show that kind of intimate and infallible detective power which might be expected from observers freed from the trammels of the flesh? The evidence is to my mind inconclusive either way. The "controls" themselves are of various types ; and there is one rare "control" ("Magus"), to be later discussed, whose utterances seem to me shifty and exaggerated, in a way very common in automatic script, and who does apparently endorse a complete impostor. The utterances of other "controls" for the most part reflect Mr. Moses' own opinions on other mediums, or are sometimes more severe.¹ But the question which is of most interest, and which

¹ After a sitting with Mr. Williams, which Mr. Moses had recorded as fully convincing, the following remarkable colloquy occurs in an automatic note-book (Book XV., p. 1.)

Aug. 9th, 1874, Bedford.

Q. Was anyone present at the last séance at Mrs. F.'s? I was much impressed.

A. Yes. I was not present myself but our friends were there. We do not advise you to rest much on that.

Q. What? I thought it conclusive proof.

A. You must use your own judgment. We do but warn you to be careful.

Q. Do you mean to say it was not genuine?

A. We only urge you to be wary. The manifestation was suspicious and is not to be depended on.

Q. I am surprised. Who writes?

A. It is I,—† I: S: D. [Imperator, Servus Dei, the assumed name of Mr. Moses' principal guide.]

Q. Then you will tell me. Am I to understand that the manifestation was not of a materialised form?

A. We do not feel it part of our work to save you from the use of your own powers. You are warned. Exercise your observing faculties.

Q. But I am bewildered.

A. It is needful for you to work through such experience. We may not save you from it. Only be wary.

Q. I have long wanted information about those forms and have had grave doubts, but I have believed in J.K. [John King.]

A. It is not our plan to give you any further information now. We only say that what was then presented was dubious.

Q. But I am to write about it. Was it a materialisation at all? Is there such a thing?

is now insoluble, arises when Mr. Moses and his accustomed guides concur in maintaining the genuineness of certain phenomena occurring in the presence of a medium whose occasional fraud neither Mr. Moses nor his guides deny. Something of this sort is the case with regard to the "spirit photographs" of the late Mr. Hudson. Hudson was clearly shown to have occasionally cheated, and was once actually caught cheating—in a most rudimentary manner—by Mr. Moses himself.¹ Nevertheless, if such things as genuine spirit photographs shall afterwards be shown to exist, then these photographs of Hudson's and the accompanying statements made by the automatic script, will deserve careful reconsideration.

The second point on which omissions from the manuscript are

A. You will know all in due time, but that was not reliable. We urge you to be careful. You are always careful, as you think. But be wary as to generalising too rapidly. There is in the manifestation of the lower spirits much deception, nor can you ever be sure that such is not being practised. It is so in all the manifestations in which the more material spirits are concerned.

Q. You do not tell me much.

A. We do not purpose to do so. We only warn. It was not reliable.

Q. But I had my hand in J. K.'s and the other on the medium's body. There could be no deception there.

A. On the medium's foot, but not on his body, as Kabbila informs us. But we will go no further. It is not our habit to go so far. Seek not further information. It will not be given. We do not wish to communicate at length now. You have done all that you are capable of doing.

Q. But I want to ask further. Are my senses good for nothing, or am I so easily deceived?

A. No, no. Neither. But you know nothing of occult influence when deceiving spirits are present. The mixture of the true and false would make it impossible for you to arrive at fact. Hence have we warned you so urgently to beware of the introduction of such. They are fatal to our work. Cease now.

† I: S: D. [Imperator, Servus Dei.]

† R. [Rector.]

(Two hours later—same day—evening.)

A. The chief will not speak. He is very cautious. But I saw and can testify. It was all bad.

Q. How do you know? I can't believe it.

A. It was all bad. John King was not there; but another who deceived.

Q. How in the world am I to know then? I could not tell.

A. You would have known if you had been well, and we were not able to protect you against false spirits.

Q. How am I to know that you are not mistaken? or if you are right, how am I to know what is true and what false?

A. We have already told you that false and deceiving spirits always do abound in such circles. Hence it is that you have been so warned of the danger of the assaults of the undeveloped. The chief has told you to beware of such. The warning is needed.

Q. Then you mean to say that you were there, and that what I mistook for J.K. was the medium. I don't want to misunderstand you.

A. Yes.

¹ This seems to be perhaps the only recorded instance of actual detection of Hudson in *flagrante delicto*. See Mrs. Sidgwick's remarks in *Proceedings*, Vol. VII., p. 274.

necessary concerns the alleged identity of some of the communicating intelligences. As a general rule the same alleged spirits both manifested themselves by raps, &c., at Mr. Moses' sittings with his friends, and also wrote through his hand when he was alone. In this, as in other respects, Mr. Moses' two series of sittings—when alone and in company—were concordant, and, so to say, complementary ;—explanations being given by the writing of what had happened at the séances. When “direct writing” was given at the séances the handwriting of each alleged spirit was the same as that which the same spirit was in the habit of employing in the automatic script. The claim to individuality was thus in all cases decisively made.

Now the personages thus claiming to appear may be divided roughly into three classes :—

A.—First and most important are a group of persons recently deceased, and sometimes, as will be seen, manifesting themselves at the séances before their decease was known through any ordinary channel to any of the persons present. These spirits in many instances give tests of identity, mentioning facts connected with their earth-lives which are afterwards found to be correct. With all such cases we shall have in the next paper to deal at length.

B.—Next comes a group of personages belonging to generations more remote, and generally of some distinction in their day. Grocyn, the friend of Erasmus, may be taken as a type of these. Many of these also contribute facts as a proof of identity, which facts, as in Grocyn's case given below, are sometimes more correct than the conscious or admitted knowledge of any of the sitters could supply. In such cases, however, the difficulty of proving identity is increased (as will be seen later on) by the fact that most (though not all) of the facts thus given are readily accessible in print, and may conceivably have either been read and forgotten by Mr. Moses, or have become known to him by some kind of clairvoyance.

C.—A third group consists of spirits who give such names as Rector, Doctor, Theophilus, and, above all, Imperator. These from time to time reveal the names which they assert to have been theirs in earth-life. These concealed names are for the most part both more illustrious, and more remote than the names in Class B,—and it is these which will here be withheld. This was the express wish of Mr. Moses himself, who justly felt that the assumption of great names is likely to diminish rather than to increase the weight of the communication. He felt this in his own person ; and for a long while one of his main stumbling-blocks lay in these lofty and unprovable claims. Ultimately he came to believe even in these identities, on the general ground that teachers who had given him so many proofs both of their power and of their serious interest in his welfare were not likely to

have deceived him on such a point. But he did not count upon a similar belief in others, and he expressly wished to avoid seeming to claim special authority for the teachings on the ground of their alleged authorship. It must be added also that some of these teachings themselves asserted that when the name of some spirit long removed from earth was given, the recipient must sometimes take this to imply a stream of influence emanating from that spirit, rather than his own presence in person.¹

“The higher spirits who come to your earth are influences or emanations. They are not what you describe as persons, but emanations from higher spheres. You must learn to recognise the impersonality of the higher messages. When we first appeared to this medium he insisted on our identifying ourselves to him. But many influences come through our name. Two or three stages after death, spirits lose much of what you regard as individuality, and become more like influences. I have now passed to the verge of the spheres from which it is possible to return to you, and I can influence without any regard to distance. I am very distant from you now.”

With these special exceptions, made on the grounds above explained, the quotations which follow are fully representative of the series of Mr. Moses' notes of physical phenomena. These notes, as already stated, were contained in five books, numbered by me 1 B, 2 B, 3 B, 4 B, 5 B,—of which the first is missing.

The now missing 1 B (as is incidentally stated by Mr. Moses) contained the early experiments, and was the note-book from which he took much of the material for certain papers summarising those experiments which he printed in *Human Nature* in 1874. I shall therefore begin with quoting the important parts of this summary, which has been long out of print. The subsequent direct quotations from the note-books will explain some points which the summary leaves obscure; for instance, as to the amount of observation which Mr. Moses, in his normal state, was able to give to the phenomena, and the degree to which he depended upon information from his fellow-sitters.

One word more before the citations begin. It must be remembered that the phenomena here to be described, strange and grotesque as they often seem, cannot be called *meaningless*. The alleged operators are at pains throughout to describe what they regarded as the *end*, and what merely as the means to that end. Their constantly avowed object was the promulgation through Mr. Moses of certain religious and philosophical views; and the physical manifestations are throughout described as designed merely as a proof of power, and a basis for the authority claimed for the serious teachings.²

¹ I have here had to draw a somewhat arbitrary line, and have decided to withhold all names more ancient and venerable than that of Seneca.

² *Spirit Teachings*, which includes many of these communications, has just been republished with a Life by Mr. Charlton Speer.

QUOTATIONS FROM MR. MOSES' "RESEARCHES IN SPIRITUALISM."¹

"All that I have described [of movement] occurs readily when the table is untouched. Indeed, when the force is developed, we have found it better to remove the hands and leave the table to its own devices. The tilting above noticed has been even more marked when the sitters have been removed from it to a distance of about two feet. It has rapped on the chair and on the floor, inclined so as to play into a hand placed on the carpet, and has been restored to its normal position when no hand has touched it. The actual force required to perform this would be represented by very considerable muscular exertion in a man of ordinary strength.

"We had ventured on one occasion, contrary to direction, to add to our circle a strange member. Some trivial phenomena occurred, but the usual controlling spirit did not appear. When next we sat, he came; and probably none of us will easily forget the sledge-hammer blows with which he smote the table. The noise was distinctly audible in the room below, and gave one the idea that the table would be broken to pieces. In vain we withdrew from the table, hoping to diminish the power. The heavy blows increased in intensity, and the whole room shook with their force. The direst penalties were threatened if we again interfered with the development by bringing in new sitters. We have not ventured to do so again; and I do not think we shall easily be persuaded to risk another similar oburgation.

"Mr. Serjeant Cox² records a curious instance of the exercise of this force, in the second volume of his very interesting work, "*What am I?*" In the cases specified above, the table was a small square one, firmly placed on four legs, and weighing about 40lb. The dining-table of Serjeant Cox, on the contrary, was very massive; so heavy, that the united exertions of two strong men were required to move it. The experiment is so curious that I extract the account:—

"On Tuesday, June 2nd, 1873, a personal friend came to my residence in Russell Square to dress for a dinner party to which we were invited. He had previously exhibited considerable power as a Psychic. Having half an hour to spare, we went into the dining-room. It was just six o'clock, and of course broad daylight. I was opening letters; he was reading the *Times*. My dining-table is of mahogany, very heavy, old-fashioned, six feet wide, nine feet long. It stands on a Turkey carpet, which much increases the difficulty of moving it. A subsequent trial showed that the united efforts of two strong men standing were required to move it one inch. There was

¹ *Researches in Spiritualism during the Years 1872-3.* By M. A. Oxon. Pages 21-23, 28-30, 34-39, 41-42, 49-54, 56-57, 59-62, 66-72 are here reprinted, as pp. 259-283 of this paper.

² It is worth mentioning that Serjeant Cox (who orally described this scene to me) was not himself a "Spiritualist," but ascribed these and similar phenomena to a power innate in the medium's own being.—F.W.H.M.

no cloth upon it, and the light fell full under it. No person was in the room but my friend and myself. Suddenly, as we were sitting thus, frequent and loud rattings came upon the table. My friend was then sitting holding the newspaper with both hands, one arm resting on the table, the other on the back of chair, and turned sideways from the table, so that his legs and feet were not under the table, but at the side of it. Presently the solid table quivered as if with an ague fit. Then it swayed to and fro so violently as almost to dislocate the big pillar-like legs, of which there are eight. Then it moved forward about three inches. I looked under it to be sure that it was not touched ; but still it moved, and still the blows were loud upon it.

“This sudden access of the Force at such a time and in such a place, with none present but myself and my friend, and with no thought then of invoking it, caused the utmost astonishment in both of us. My friend said that nothing like it had ever before occurred to him. I then suggested that it would be an invaluable opportunity, with so great a power in action, to make trial of *motion without contact*, the presence of two persons only, the daylight, the place, the size and weight of the table, making the experiment a crucial one. Accordingly we stood upright, he on one side of the table, I on the other side of it. We stood two feet from it, and held our hands eight inches above it. In one minute it rocked violently. Then it moved over the carpet a distance of seven inches. Then it rose three inches from the floor on the side on which my friend was standing. Then it rose equally on my side. Finally my friend held his hands four inches over the end of the table, and asked that it would rise and touch his hand three times. It did so ; and then, in accordance with the like request, it rose to my hand held at the other end to the same height above it and in the same manner.”

“Another singular instance occurred during a visit that I made to a gentleman interested in this subject. After some conversation, it was suggested that we should try the effect of placing our hands on a pillar-work-table belonging to his wife. It was filled with reels and tapes, and the appliances of needlework. We had scarcely touched it when it began to move. It danced about like a live thing ; executed a series of gyrations, first on one foot and then on another ; and finally lay down on the floor and jerked all its contents about the room. It rose again unaided, bounded off the floor, and waltzed round the room. When it was still I held my hand *over* it, and it began to quiver, and finally rose from the floor until it touched my hand, which was ten or twelve inches above it. It afterwards rose to the height of eighteen inches or two feet. While this was going on, a column of light was visible over it.

“Once more, motion without contact, directed by evident intelligence, is seen markedly in the following instance :—I was calling on a friend, and the conversation fell on the phenomena of Spiritualism. A sitting was proposed, and nothing, or almost nothing, occurred. We were quite alone in the room, which was well lighted. We drew back from the table, intending to give up the attempt. My friend asked why nothing occurred. The table, untouched by us, rose and gently touched

my throat and chest three times. I was suffering from severe bronchial symptoms, and was altogether below par. After this no rap or movement could be elicited, and we were fain to accept the explanation of our want of success.

“My first personal experience of levitation was about five months after my introduction to Spiritualism. Physical phenomena of a very powerful description had been developed with great rapidity. We were new to the subject, and the phenomena were most interesting. After much movement of objects, and lifting and tilting of the table, a small hand organ, a child’s plaything, was floated about the room, making a most inharmonious din. It was a favourite amusement with the little Puck-like invisible who then manifested. One day (August 30th, 1872) the little organ was violently thrown down in a distant corner of the room, and I felt my chair drawn back from the table and turned into the corner near which I sat. It was so placed that my face was turned away from the circle to the angle made by the two walls. In this position the chair was raised from the floor to a distance of, I should judge, twelve or fourteen inches. My feet touched the top of the skirting-board, which would be about twelve inches in height. The chair remained suspended for a few moments, and I then felt myself going from it, higher and higher, with a very slow and easy movement. I had no sense of discomfort nor of apprehension. I was perfectly conscious of what was being done, and described the process to those who were sitting at the table. The movement was very steady, and occupied what seemed a long time before it was completed. I was close to the wall, so close that I was able to put a pencil firmly against my chest, and to mark the spot opposite to me on the wall-paper. That mark, when measured afterwards, was found to be rather more than six feet from the floor, and, from its position, it was clear that my head must have been in the very corner of the room, close to the ceiling. I do not think that I was in any way entranced. I was perfectly clear in my mind; quite alive to what was being done, and fully conscious of the curious phenomenon. I felt no pressure on any part of my body, only a sensation as of being in a lift, whilst objects seemed to be passing away from below me. I remember a slight difficulty in breathing, and a sensation of fulness in the chest, with a general feeling of being lighter than the atmosphere. I was lowered down quite gently, and placed in the chair, which had settled in its old position. The measurements and observations were taken immediately, and the marks which I had made with my pencil were noted. My voice was said at the time to sound as if from the corner of the room, close to the ceiling.

“This experiment was more or less successfully repeated on nine other occasions. On the 2nd September, 1872, I see from my records, that I was three times raised on to the table, and twice levitated in the

corner of the room. The first movement on to the table was very sudden—a sort of instantaneous jerk. I was conscious of nothing until I found myself on the table—*my chair being unmoved*. This, under ordinary circumstances, is what we call impossible. I was so placed that it would have been out of my power to quit my place at the table without moving my chair. In the second attempt I was placed on the table in a standing posture. In this case I was conscious of the withdrawal of my chair and of being raised to the level of the table, and then of being impelled forward so as to stand upon it. I was not entranced, nor was I conscious of any external pressure. In the third case I was thrown on to the table, and from that position on to an adjacent sofa. The movement was instantaneous, as in the first recorded case; and though I was thrown to a considerable distance, and with considerable force, I was in no way hurt. At the time that I lay on the sofa I felt the chair in which I had been sitting, and which would be four feet from where I lay, come and press my back several times. It was finally placed on the table.

“The levitations were of a character similar to the one described before, with the addition of one very important particular. On the wall behind my chair was an oil-painting in an old-fashioned massive frame. The frame projected from the wall far enough to allow my arm to rest upon it, as my dust-covered sleeve afterwards testified. This frame was about eight inches from the ceiling. I remember distinctly being raised until my hand touched the top of this frame. I was then turned round, and my body was longitudinally extended over the table until my feet were close to the head of one of the sitters. I remained in that position long enough for it to be carefully ascertained by passing the hand over my feet and legs. In this case the lowering to the ground took place rapidly and suddenly: I surmise, from the fact of my feet and legs having been touched. This demonstration, which had agitated me, closed the séance; and while we were preparing to leave the room another display of force under well-ascertained conditions took place. We had risen from the table, and one of the party was near the door. A chair was close to his right hand; I was three yards from him, when suddenly, from the corner in which I had been sitting, a footstool darted across the room as though it had been violently kicked, struck the chair near the door, and knocked it down with a great clatter. I saw the occurrence, which was in fair light, and very convincing as a display of force. The footstool ran along the floor as though it had been forcibly kicked; and started from a corner near which no human being was standing.

“These phenomena of levitation have presented themselves on a few other occasions; but the most marked instances have been those above described. I have discouraged them as much as possible, from a dislike

to violent physical manifestations. I have little power to prevent a special kind of manifestation, and none whatever to evoke any that I may desire ; but I do, as far as I can, prevent the very uncomfortable phenomena which at this period were so strongly developed. On several occasions my chair has been raised from the ground slightly. I have always checked any attempt to raise it beyond a few inches, either by request, or by rising from it, and so checking the manifestation. In the instances recorded above I was a passive agent, and did not aid or check the exhibition of the force. . . .

“In dealing with the movement of objects within a closed room without the intervention of human agency, I make reference to the first startling manifestation which occurred in my presence. The date was August 18th, 1872, and the occurrence was detailed at the time in the columns of the *Medium*, as well as in the *Liverpool Mercury*. Our circle had not met more than half-a-dozen times, and no results had been elicited beyond raps and movement of the table. On the day named a remarkable access of the force was manifest throughout the day, commencing with raps on the table during breakfast. The day was Sunday, and we all went to church. On returning I found on entering my bedroom, which adjoined the drawing-room on the first floor, that three articles had been so placed on the bed as to form an imperfect cross. My attention was drawn to them by loud raps which followed me round the room. I called my friend, whose guest I then was, and he observed the position of the articles, and heard the loud rappings which followed me from chair to chair, as I went round the room by way of experiment. Even whilst I was in the room another article was brought and added to the cross. We thought it well to establish beyond doubt the intervention of an agency not human. As yet, though we ourselves had no doubt as to the agency at work, still there was no conclusive proof that children or servants might not have hoaxed us. To be sure, they could not make the raps, seeing that my friend and I were alone in the room, but we thought it well to exclude the possibility of such an explanation. Accordingly we searched the room throughout—it contained no cupboards—bolted the window, and locked the door, my friend and host pocketing the key. At lunch our conversation was annotated by clear raps, and distinct evidence of the presence of the force was never absent. As soon as lunch was over we went to the locked room, and found two more articles added. The room was again searched, and again locked by my friend, who retained the key in his possession throughout, and we returned to the dining-room. Raps loud and constant followed us, and the heavy dining-table, with all its load of dessert and decanters and glasses, was moved several times out of its place. Another visit of inspection discovered other additions, and this went on until 5 p.m.,

when a complete cross extending the whole length of the bed was made entirely of little articles from my toilet-table. My friend, his wife, and myself were together all the afternoon, so we were not the unconscious authors of the mystery. The door was locked and the key never left my host's pocket, so no human being played a trick. Indeed, there was no one who could or would do so. The room was in a public part, next to the drawing-room. The children were with us, and were incapable of such tricks. The servants were old and trusted, and knew nothing of Spiritualism, nor of what was going on. Independently, therefore, of the messages which were constantly being given throughout the day, and of the direct writing which informed us of the reason for this remarkable manifestation, we are able to assert with confidence that human intervention was impossible. The formation of that cross, by a slow process of growth in a locked room, during a bright August afternoon in broad sunlight, remains in my mind one of the most remarkable instances of assured intervention by invisible agency with which I am acquainted. Nor is it the less remarkable that it occurred at the very outset of my experience, while I was yet comparatively new to the subject, as though to overthrow scepticism by one fatal blow, and to furnish by anticipation an answer to the theory lately put forward by Mr. Serjeant Cox: 'Psychics are developed. Their power grows with practice. The phenomena are not produced immediately and together, but by slow degrees. *None of them has found himself suddenly possessed of the power to produce any but the commonest indications of its presence.*' (The italics are mine.) Here was no circle formed for the purpose of eliciting phenomena. I had undergone no process of development; and though I object to the use of the word 'produce,' seeing that it is not properly applicable, still what was then produced was by no means 'the commonest indication of the presence' of the force.

[I subjoin an account of this incident by Dr. Speer, found by Mrs. Speer on a loose sheet of paper. He had apparently made the sketches, which were reproduced by Mr. Moses in *Light* for February 19th, 1892, but which I deem it needless to give here.—F.W.H.M.]

August 17th, 1872.—On this day the Rev. W. S. Moses, self, and wife resumed our evening sésances. We chose the back dining-room of the house, which we had only entered a few days previous; the table being a heavy square table with a deal top and having oilcloth sewn over it. We had scarcely drawn our chairs up to the table and laid our hands on it, when it was violently tilted up two or three times, Mrs. S. being so astonished, if not alarmed, at the sudden and violent nature of the movement as to express a wish that it might not be repeated. Raps of various kinds now began all around Mr. M.; on his chair, in the centre of the table, on the floor, &c. Thuds were also heard in various places, and scrapings on the floor—in fact, as many as seven different kinds of sound were heard.

Mr. M. was moved away from the table, turned round in his chair, and pushed against the wall. He was then brought up to the table. The table was then moved half round without being touched, it lifted itself up again, and on questions being asked as to who was present and the nature of the spirits, we were informed that there were forty-nine spirits present, that all were good, and were commissioned to take charge of the sitters.

On Sunday morning, August 18th, 1872, my wife and family, and the Rev. W. Moses, who had only arrived on Friday night, went to St. George's Church, Douglas, Isle of Man. On returning, the latter went into his bedroom, and immediately came out and called me to witness the manner in which during his absence certain articles of toilet, &c., to wit, a writing-case, a fly-book, and a pocket note-book, had been symmetrically placed on the centre of the bed. We at once noticed the crucial appearance exhibited and hazarded a guess as to the intention thereof. We left the room and shortly after returned, when we found that a skull cap lying on the chest of drawers had been placed on the bed post, while the clerical white collar which Mr. M. had removed not many minutes before had been placed like a halo around the upper portion of the developing cross (fig. 2). (It should here be noticed that our expressed surmises as to the design apparently in progress were confirmed by various loud distinct raps on the foot-board.) We again left the room for a time, and found that now the lower limb of the cross had been lengthened by the addition of two ivory-backed clothes-brushes (fig. 3). We descended to dinner, having locked the door and taken the key with us. After dinner and while sitting round the table at dessert, the conversation naturally (on the children leaving) reverted to these extraordinary proceedings, when immediately manifestations commenced all around Mr. Moses, raps on the table, thuds on the floor, raps, loud and repeated, on the back of his chair. A tune played on the table with my fingers was accurately imitated, the table with all on it was moved out of its place and everything shaken. This was put a stop to by request, but the milder phenomena persisted, and, it may be said once for all, continued till 9 p.m. Mr. M. suggested that I should go up to his room again. I did so, and found on *unlocking* the door that two paper-knives had been placed like rays to the right and left of the cross bar of the cross (fig. 4). I again locked the door, put the key in my pocket, and came downstairs. In about half-an-hour we returned and found that two additional articles had been appended (fig. 5). We again left and locked the door; and on return after another half-hour the cross had been fully developed into halo and rays, while the skull cap had been placed above all as in a crown (fig. 6). During each examination, as before, our comments had been acknowledged by raps, and now, as we meditated going to church, we canvassed the propriety of removing the articles from the bed, in the event of the servants wishing to arrange the room for the night. It now occurred to Mrs. S. that before doing so an opportunity of communicating by writing should be afforded, and accordingly a piece of paper and an aluminium pencil were placed on the bed. We retired, locked the door, and on returning shortly ascertained that nothing within had taken place. A piece of red flannel was then placed under the paper and we again retired, myself being the last again to leave, and locking the door behind me. On returning we found that the paper had been written upon (fig. 7). To us the initials were unknown, but Mr. M. at

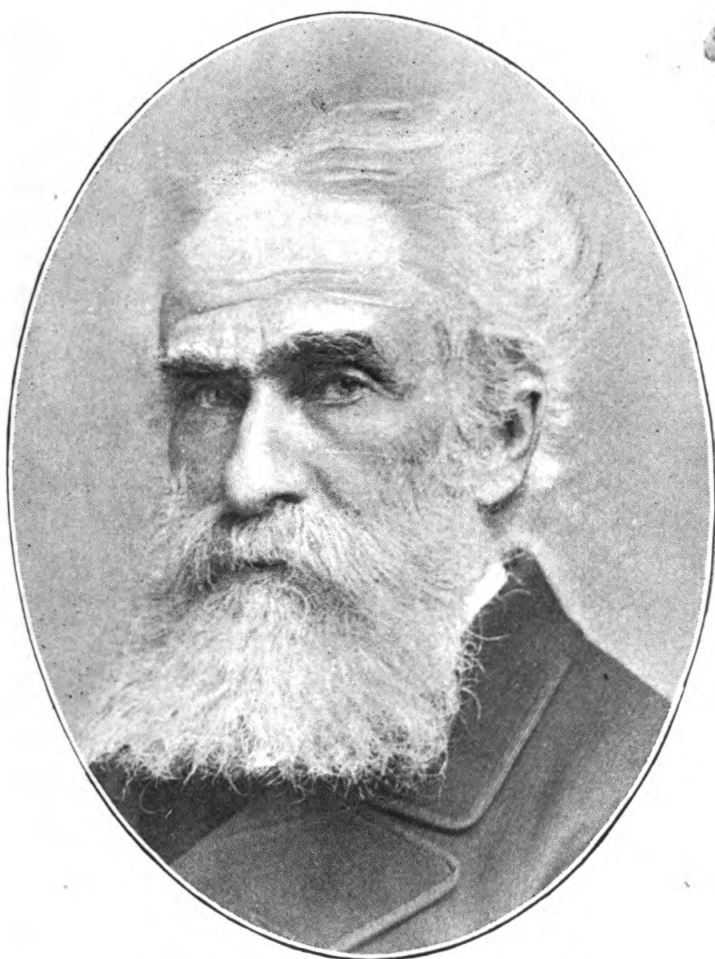
once pronounced the monogram to be that of two friends, man and wife, both departed, and one of whom had been buried on the Tuesday previous. The other initials [confusedly given] were those of a long-departed cousin, who in his lifetime had been strongly attached to Mr. M. The number 46 at first sight was puzzling, but taken in connection with the *three* autographs, it at once explained the assertion of the spirits that there had been 49 present on the previous evening. Before replacing the various articles Mr. M. suggested that although the alphabet had hitherto been invariably refused it might now be acceptable as a means of explaining these phenomena. On asking the question the answer was now in the affirmative, and the alphabet being called out by myself and the message taken down by Mr. Moses, we received the following :—

Cross. We are happy.

“I come now to deal with the carrying of objects into a locked room, and the passage of solid objects through material obstacles.

“The days immediately following the day above mentioned (August 18th) were filled with instances of such phenomena. I have before noticed the prevalence at certain times of certain phenomena ; and have stated my belief that this is due to the operation for a time of a particular communicating spirit, who gives place in turn to another, who produces a different manifestation. This was so at this time. My records of séances during the latter half of the month of August show over fifty instances in which objects from different parts of the house were placed upon the table round which we were sitting. They were invariably small, and were generally thrown on the table ; such of them, however, as would easily break were placed quietly, and our attention was drawn to them by a request for light. They came from all parts of the house indifferently, and even from outside ; from my own bed-room, and from rooms which I had never entered ; whilst we were sitting with joined hands in expectation of some such occurrence ; and whilst no séance was being held, and our minds were not directed to the subject. It is in vain to attempt any exhaustive record. I have not space for it ; and it would be but a wearisome iteration of a ten times told tale. It will suffice if I mention some instances, and dwell more particularly on the most remarkable cases which I have observed.

“Our séances immediately after August 18th began to show instances of this phenomenon ; and on the 21st a curious instance of it, and of intelligent comment on conversation, occurred. The room in which we used to meet opened by folding doors into the dining-room. In this latter room my host and I were sitting in the twilight at the open window, talking of the subject, and wondering much whether we were deceived. Raps came, and we were told to go into the next room. We stood by the table, and raps came again. ‘*To convince*’ was spelt out, and a small copy of *Paradise Lost* was gently placed on the table.



DR. STANHOPE TEMPLEMAN SPEER.

We had all of us had it in our hands during the evening, and could testify to its position on a book-shelf close to the window at which I and my friend had been sitting.

"On August 28th seven objects from different rooms were brought into the séance-room; on the 30th, four, and amongst them a little bell from the adjoining dining-room. We always left gas brightly burning in that room and in the hall outside, so that if the doors were opened even for a moment a blaze of light would have been let into the dark room in which we sat. As this never happened we have full assurance from what Dr. Carpenter considers the best authority, Common Sense, that the doors remained closed. In the dining-room there was a little bell. We heard it commence to ring, and could trace it by its sound as it approached the door which separated us from it. What was our astonishment when we found that in spite of the closed door the sound drew nearer to us! It was evidently within the room in which we sat, for the bell was carried round the room, ringing loudly the whole time. After completing the circuit of the room, it was brought down, passed under the table, coming up close to my elbow. It rang under my very nose, and went round about my head, then passed round the circle, ringing close to the faces of all. It was finally placed upon the table. I do not wish to theorise, but this seems to me to dispose of arguments which would put forward the theory of our being psychologised, or of the object coming down the chimney, as an explanation of this difficult subject.

"Another curious case occurred at a later date, October 14th, 1873; our circle of three sitting alone. An unusual length of time elapsed before anything occurred, and we were in the act of remarking this when a little Parian statuette from an upper room in the house was placed on the table. One of the party made a request for one of our friends who usually communicates, asking that he might be fetched. 'We are doing so,' was spelt out by raps; and as the sentence was complete and answered our thoughts, we ceased to call over the alphabet. However, it was called for again, and 'mething else' was spelt. We could form no idea what this might mean. It was repeated, and after much puzzling it occurred to us to join it to the previous message, and it then read, 'We are doing something else.' (What a clear case of unconscious cerebration!) We were told to sit with joined hands, and very soon an odour like Tonquin bean was apparent to all of us. Something fell on the table, and light showed that there had been brought from my friend's dressing-room a *snuff-box* which had contained Tonquin bean. The box was closed, and the odour was remarked before any of us had the remotest idea that the box was in the room.

"With rare exceptions the objects brought seemed to come from

T

behind me. I have noticed this in cases where something has been brought from a distant part of the séance-room. It is the same when objects are brought from without, except in certain cases, such as that above noted. I have more than once been struck on the top of the head by objects as they have been converging on the table, and on one occasion a heavy bronze candlestick, which was brought from the mantelshef in a room near (January 25th, 1873), struck me a severe blow, the effects of which remained for a day after. I will undertake to say that I was not biologised on that occasion.

"Another exception to the rule of objects coming from behind me occurred lately. A friend [Mr. F. W. Percival] had joined our circle, and we sat in the dining-room, instead of our usual small séance-room. The dining-table is very large, and he faced me with a good six feet of mahogany between us. He remarked that he had never been present when any object had been brought into the room from without, and said how much he desired to witness such a case. The request was made, and, contrary to rule, promptly answered. A round stone from another room was gently thrown from behind, so as to strike his left shoulder before rolling on to the table. The gentleman in whose house we were [Dr. Speer] could testify to the exact position of the stone on his study mantelshef, and my friend had no doubt as to the direction from which it came when it struck him. Like the bell, its presence was first manifested in a part of the room opposite to, and most distant from, me.

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"Hitherto I have described phenomena which my eyes have witnessed,¹ which have occurred while I was in full possession of my faculties, and when my powers of observation were unimpaired. I come now to a group, which, for convenience, I have classed together, where the case is somewhat altered. I have, indeed, observed all the phenomena of which I speak at many different times, and under various circumstances, but not in their most perfect form of development. In all cases where the large luminous appearances, which I am about to describe, were most successfully presented, I was in a state of unconscious trance. In a similar way, the most perfect musical sounds are made when I cannot hear them; and, as a general rule, to which the exceptions are so rare as only to serve to establish the principle, the best and most successful manifestations occur when the medium is deeply entranced. The condition of absolute passivity on his part is then most perfectly secured, and the force which the operators use can be more safely drawn off. Over and over again have I heard this passive state spoken of as an essential condition of success.

"The fact that I am entranced during the occurrence of the best

¹ These phenomena are said to have sometimes occurred in light.—F. W. H. M.

manifestations renders it difficult for me to give an accurate description. I have endeavoured to remedy this by requesting those who have witnessed specially notable phenomena to favour me with a description of what they saw ; and I have been at pains to record a faithful account immediately after each séance, drawing my information from the impressions left on the minds of the sitters. My own records, therefore, contain exact accounts of what I have seen myself, and, further, of the descriptions given me by careful observers of phenomena which occurred during my entrancement. These sources of information I have supplemented by accounts kindly furnished me, which I print exactly as I have received them. As a consequence, I am able to affirm that my descriptions and statements are trustworthy, and within the margin of fact.

SEC. I.—*Perfumes and waves of scent-laden air.*

“In every circle with which I am acquainted the conditions are harmonised by some means. Usually music is employed for that purpose. It seems to have the effect of soothing the minds of the sitters, and leading them to throw aside, for the time, thoughts of other matters, while they dwell harmoniously on what is being attempted in the circle. Whatever other effect music may have, I believe its soothing property to be its chief merit. This harmonising is effected in our circle by means of perfumes and waves of cool scented air. We are never asked for music. If, very rarely, a musical box is set in motion, its only effect is to elicit a peculiar muffled sound in the floor, and to cause a vibration to be made in the room. By these sounds we know of the presence of a particular intelligence, who so announces himself. But they are never asked for again, and they apparently have no harmonising effect. Singing is never introduced ; and any noise, even of loud conversation, is checked at once. We are told to keep still. But when any opposing conditions are to be removed, then the room is pervaded by odours of subtle and delicate, or strong, perfume. If a new sitter is present, he or she is censed (if I may adopt the expression) and so initiated. The chair which the stranger occupies is surrounded by luminous haze, from which issues the perfume ; and very frequently wet scent, more or less pungent according to conditions, is sprinkled from the ceiling at the same time. If a new intelligence is to communicate, or special honour to be paid to a chief, the room is pervaded by perfumes which grow stronger as the spirit enters. This scenting of the room in which we are about to meet will sometimes commence many hours before we begin. Indeed, when we have been in the country, far from the polluted atmosphere of smoke and dirt, charged with the nameless odours that London breeds, the air of the séance-room is always laden with perfumes. There is a subtle odour in it

which is perpetually being changed. Sometimes the aroma of a flower from the garden is drawn out, intensified, and insinuated throughout the house. Sometimes the odour is like nothing of this earth's production, ethereal, delicate, and infinitely delightful. Sandal-wood used to be a favourite, and rose, verbena, and odours of other flowers have been plentifully used.

"I find it difficult to convey any idea of the subtle odours that have been diffused throughout the room, or of the permanence of the scent. It is usually the first manifestation and the last. The perfume is sprinkled in showers from the ceiling, and borne in waves of cool air round the circle, especially when the atmosphere is close and the air oppressive. Its presence in a particular place is shown to me by the luminous haze which accompanies it. I can trace its progress round the circle by the light—and my vision has been many times corroborated on this point by other sitters—and can frequently say to a certain sitter, 'You will smell the scent directly. I see the luminous form going to you.' My vision has always been confirmed by the exclamations of delight which follow.

"When we first observed this manifestation, it was attended by a great peculiarity. The odour was circumscribed in space, confined to a belt or band, beyond which it did not penetrate. It surrounded the circle to the extent of a few feet, and outside of that belt was not perceptible; or it was drawn across the room as a cordon, so that it was possible to walk into it and out of it again—the presence and absence of the odour and the temperature of the air which accompanied it being most marked. Judge Edmunds [in his book on Spiritualism] especially notes the presence of an odour which was *not diffused through the room*. He describes the sensation as being like a flower presented to the nostrils at intervals. I should rather describe what I observed as a scented zone or belt, perfectly defined and not more than a few feet in breadth. Within it the temperature was cool and the scent strong, outside of it the air was decidedly warmer, and no trace of perfume was perceptible. It was no question of fancy. The scent was too strong for that. And the edges of the belt were quite clearly marked, so that it was possible, instantaneously, to pass from the warm air of the room to the cool perfumed air of this zone. I do not remember ever hearing of a precisely similar case to this, which occurred repeatedly.

"I have known the same phenomenon to occur in the open air. I have been walking with a friend, for instance, and we have walked into air laden with scent, and through it again into the natural atmosphere. We have gone back, and have found that the air in a certain locality—generally a narrow belt—was distinctly perfumed, while the air on each side bore no traces of scent. I have even known cases where wet scent

has been produced and showered down in the open air. On one special occasion, in the Isle of Wight, my attention was attracted by the patter of some fine spray on a lady's [Mrs. Speer's] silk dress, as we were walking along a road. One side of the dress was plentifully besprinkled with fine spray, which gave forth a delicious odour, very clearly perceptible for some distance round.

"During a séance the scent is either carried, as it seems, round the circle, and is then accompanied by cool air, or it is sprinkled down from the ceiling of the room in liquid form. In the clairvoyant state I am able to see and describe the process before the scent is sprinkled, and can warn a special sitter not to look upwards. For, on certain occasions, when conditions are not favourable, the scent is pungent and most painful if it gets into the eye. At other times it is harmless, and causes no pain whatever. I have had a quantity of it thrown into my eye, and it has caused no more pain than water would. On the contrary, I have seen the effect caused on another [Mrs. Speer] by a similar occurrence. The pain caused was excruciating, the inflammation was most severe, and the effects did not pass off for twenty-four hours or more. In fact, whatever the liquid was, it caused severe *conjunctivitis*.

"This variety in the pungency and potency of perfume I attribute to variety in the attendant circumstances. The illness of one of the sitters will cause the scent to be coarse and pungent. Harmonious conditions, physical and mental, are signalled by the presence of delicate subtle odours, which are infinitely charming. I have said that sometimes the odour of flowers, either in the house or garden, will be intensified. A vase of fresh flowers put on the table causes the diffusion through the room of one or more of the odours of flowers in the bouquet. I have observed the process of drawing out the natural perfume in this way. We used frequently to gather fresh flowers, and watch the process. Flowers which had a very slight smell when gathered would, by degrees, throw off such a perfume as to fill the room, and strike anyone who came into it most forcibly. In this case the natural odour of the flower was intensified, and the bloom received no harm. At other times, however, some liquid was apparently put upon the blossom, and an odour not its own given to it. In that case it invariably withered, and died very rapidly. I have frequently had flowers in my button-hole scented in this way; and the phenomena to which I refer are too unmistakable, and have been too frequently observed, to leave any room for doubt.

"Great quantities of dry musk have been from time to time thrown about in the house where our circle meets. On a late occasion it fell in very considerable quantities over a writing-desk at which a lady was sitting, in the act of writing letters. It was mid-day, and no one was near at the time, yet the particles of musk were so numerous as to

pervade the whole contents of the desk. They were *placed*, for no throwing would have produced such a result, at the very bottom of the desk, and between the papers which it contained. The odour was most pronounced ; and the particles, when gathered together, made up a considerable packet. Some time after this, when at a *séance*, I saw something which looked like luminous dust on the table. No odour was perceptible, but in my clairvoyant state I saw a heap of luminous particles which appeared to me extremely brilliant. I described it, and putting out my hand I found that there really was a heap on the table. I inquired what it was, and *musk* was rapped out. We demurred, for no odour was perceptible, but the statement was reiterated. After the *séance* we gathered up the dust, which looked like musk, but *had no smell whatever*. The next morning, however, the odour was powerful enough ; and the powder still exists, and is indubitably very good powdered musk. By what imaginable process can that phenomenon have been accomplished ?

“I remember another occasion, amongst several, when, after a *séance*, I was walking up and down smoking a cigar. The odour of strong perfume was distinctly perceptible, in spite of the tobacco. On the table lay a blotting pad of white paper. My eye fell on it, and I asked, on the spur of the moment, whether some scent could not be sprinkled so that we could see it there. The request was at once and repeatedly complied with. The paper was drenched, and the odour from it was very pronounced twenty-four hours afterwards. One of the astonishing points connected with this matter is the quantity of liquid that is produced. The table is covered with innumerable stains ; and if they be removed, another *séance* will renew them. The spray appears to fall everywhere, for the very fire-irons bear traces of its presence ; and I am quite sure that the housemaid’s opinion of the manifestation would not be complimentary to the invisible operators.

“I must omit much that might be said, but in conclusion I append an account of one remarkable manifestation, for which I am indebted to the kindness of a friend who was present. Our hands were all joined in a cluster in the middle of the table, and the quantity of liquid must have exceeded half an ounce at least.

STATEMENT BY MR. PERCIVAL.

“In compliance with your request, I will describe as briefly as possible what occurred at the dark *séance* held on the evening of March 18th, 1874, when scent was produced so abundantly in the presence of Mrs. S. and myself, while you were in a state of trance. The controlling spirit began by speaking through you at some length, and we were told to expect unusual manifestations. They commenced with a strongly-scented breeze, which passed softly round the circle, its course being marked by a pale light. In a few minutes it suddenly changed, and blew upon us with considerable

force, as if a pair of bellows had been employed, and the temperature of the room was perceptibly lowered. After this liquid scent was sprinkled upon us several times : it appeared to come from the top of the room, and fell upon us in small drops. Finally we were told that a new manifestation would be attempted, and that we were to prepare for it by joining hands and holding the palms upwards. In this position we waited for two or three minutes, and then I felt a stream of liquid scent poured out, as it were, from the spout of a teapot, which fell on one side of my left hand, and ran down upon the table. The same was done for Mrs. S. ; and to judge from our impressions at the time, and from the stains on the table, a very considerable quantity must have been produced. I may remark, in conclusion, that there was no scent in the room before the séance, and that we could distinguish several different perfumes which made the atmosphere so oppressive that we were glad to seek a purer air so soon as the séance came to an end.

“F. W. P.”

* * * * *

“The first occasion on which we saw the large luminous appearances with which we were for a time so familiar was on June 7th, 1873. By that time we had become very familiar with the floating masses of luminous vapour which I have before noticed ; and on several occasions we had seen these masses condensed, so to say, until a distinct objective light was formed. On this evening, however, at an ordinary séance, I felt my chair withdrawn from the table to the distance of three or four feet, and I was partially entranced, but not so completely as to prevent me from recalling what happened. A number of cones of soft light similar to moonlight appeared in succession, until a dozen or more had been made. They presented the appearance of a nucleus of soft yellow light, surrounded by a soft haze. They sailed up from a corner of the room and gradually died out. The most conspicuous was shaped like a mitre and was 8 or 9 inches in height. This was the first time we saw lights of this description, and we determined to extemporise a cabinet for the purpose of developing them. This was simply done by throwing open the door between two rooms, and hanging in the doorway a curtain with a square aperture in the middle of it. On one side of the curtain a table was put for the sitters ; on the other side I was placed in an easy-chair, and was soon in a state of deep trance, from which I never woke until the séance was concluded. What then took place is described in the records of friends who were present. Large globes of light such as I have described above sailed out of the aperture and went into the room where the sitters were placed. They are described as of the same soft, pale hue, like moonlight. They were sufficiently bright to illumine the lintel and door posts, and to cast a strong reflection into the room. Within the gauzy envelope was a bright point of concentrated light, and the size varied considerably. The cone shape predominated, but some were like a dumb-bell, and others like a mass

of luminous vapour revolving round and falling over a central nucleus of soft yellow light. They seem to have been carried in a materialised hand, a finger of which was shown at request by placing it in front of the nucleus of light. Round each was soft drapery, the outline of which was usually perfectly distinct.

"I append an account kindly furnished me by my friend Dr. Thomson, of 4, Worcester Lawn, Clifton [now dead]:—

"The manifestations began with a luminous haze surrounding a small point of bluish light, which latter gradually increased in size, apparently at the expense of the surrounding hazy envelope, as it seemed to diminish as the point of light increased, till it attained the size of one's closed fist. At this size it remained for some time, until one of the sitters expressed disappointment at its not coming further into the room in which we were seated. The mass of light then gradually enlarged till it became in bulk equal to an ordinary sized water-melon. At the same time it approached us to apparently within 5 feet of where we were sitting. At this time the perfumes which had been brought during the earlier part of the evening were again showered down upon us. The appearance of the light reminded me strongly of what I have seen when an electric discharge is passed through an exhausted tube, with the exception, of course, of the latter being momentary, whereas in the present case the light continued more or less for nearly an hour. During the latter part of the séance, the light emitted from this source was sufficiently intense to light up the whole of the doorway opposite to which we were placed; but it struck me that the intensity of the light was feeble as compared with ordinary light, as it did not extend beyond a few feet from the source."

"I have reserved for separate description some very remarkable phenomena which occurred at four consecutive séances on August 9th, 10th, 11th, and 12th, 1873. I was on a holiday excursion with the same friends who have witnessed from the first the development of the phenomena that I have described. The weather was lovely, the scenery grand, and, mentally and physically, we were in a harmonious condition. Nothing heavier than the *Spectator* had engaged my mind, and my pen had composed nothing more serious than a gossiping letter. No importunate editor clamoured for 'copy,' and the stifling August heat of London was exchanged for the balmy air of a charming lough in the North of Ireland. Our days were spent in a boat, lazily flogging the water to tempt the wary trout to rise—exercise enough to invigorate without tiring, while the jaded mind took rest, and the body was refreshed by scenes of beauty. It is under such circumstances that the physique is in most perfect order, and the mysterious force which is used for these manifestations is generated most rapidly, while the harmonious mental state disposes to complete passivity. I do not envy the possessor of a mind so ill-regulated and a body so dyspeptic as to fail of happiness in such surroundings. Accordingly, as might be expected, our invisible friends were not slow to avail themselves of the

improved conditions. A synopsis of what actually occurred is carefully compiled from notes written in detail at the time [by Dr. Speer], and which have been kindly placed at my disposal :—

STATEMENT BY DR. SPEER.

“ On the 10th of August, after some other phenomena, a large globe of light rose from the side of the table opposite to me, and sailed up to the level of our faces, and then vanished. It was followed by several more, all of which rose up from the side opposite to me, and sometimes to the right and sometimes to the left of the medium. At request the next light was placed slowly in the centre of the table. It was apparently as large as a shaddock, and was surrounded with drapery. At this time the medium was entranced, and the controlling spirit informed me that he would endeavour to place the light in the medium's hand. Failing in this, he said he would knock on the table in front of me. Almost immediately a light came and stood on the table close to me. ‘ You see ; now listen, I will knock.’ Very slowly the light rose up, and struck three distinct blows on the table. ‘ Now I will show you my hand.’ A large, very bright light then came up, and inside of it appeared the materialised hand of the spirit. He moved the fingers about close to my face. The appearance was as distinct as can be conceived. The power having become exhausted, he exhorted me to wake the medium, make him wash his face and hands in cold water, and to tell him nothing till that had been done. He also insisted on my writing a close account of what had been done.

“ On the following evening I placed the paper containing the account on the table, together with a pencil, and asked that the light might be brought down upon it. This was done several times. The medium having become entranced, I requested the controlling spirit to append his signature to the document, if it were possible to do so. He said he would try. He then brought a very large and bright light, and passed it up and down over the face of the entranced medium, so that I could see it distinctly. He told me that the folds which I saw round the light were drapery, and to prove it he brought the light and passed the drapery over the back of my hand several times. It was perfectly tangible. I asked that a light might be placed close to my face. He assented, and told me to close my eyes until told to open them. I did so, and on opening them I saw close to my eyes a large and very bright light, the size of the globe of a moderator lamp. He told me to rub my hands so as to generate more power, and very soon another large light, held by a hand, appeared on the table. This time the hand appeared to be outside of the drapery, and moved the fingers about freely, and receded from the light, as though the lamp were held in another hand. After other lights had been shown, I heard the pencil moving, and repeating his admonition of the previous evening, he departed, leaving on the paper a specimen of direct spirit caligraphy.

“ I have omitted to say that the way of renewing the light when it grew dim was by making passes over it with the hand. The lights were of the kind described previously, and consisted of a nucleus which was said to be brought by the controlling spirit, surrounded by a luminous haze, and an envelope of drapery. They varied in size and luminosity, and seemed to be

more easily and fully developed when I rubbed my hands together or on my coat. At one time a portion of a forearm was distinctly visible, and the hand containing the light was pressed very distinctly on mine as it lay on the table. I may add that all the cases recorded by me occurred when no other sitter was present but myself. "S.T.S."

"These strange phenomena have now ceased for some time past. The drain on the vital strength of the medium was too great to be continued. As it was, the experiments made were attended by very great subsequent prostration, and the phase passed away, as the levitations described in Chapter I. ceased after a time. In the one case I strongly objected to the manifestation; in the other harm ensued. Both have therefore ceased.

"Since the commencement of the present year we have had another kind of light altogether, which is still shown occasionally. It is apparently a little round disc of light, which twinkles like a star. It has a dark side, which is generally turned towards me, so that while other sitters have been carrying on a conversation, the answers being given by this light, I have not been able to see it at all. It is very much brighter than the large light, and more like a star. It flashes with great rapidity, and answers questions by the usual code of signals. The light usually hovers over my head, sometimes coming into the circle, but more frequently floating in a distant corner of the room. It is not apparently solid, nor does it seem to be surrounded with drapery.

"On a few occasions, not more than half a dozen, we have observed a bright scintillating light, which apparently rests on the mantel-shelf. It is about the size of a pigeon's egg, and looks like a large diamond lit up with strong light.

"I have reserved for the last a description of the most remarkable light, of quite a different kind, that I have ever heard or read of. It appeared in greatest intensity on the eve of the year 1873, and has since reappeared five times. On each occasion it diminished in brilliancy, and when last it was seen had lost almost all its striking character. It has not been seen for more than fifteen months now. In this, as in much that I notice here, I rely for my description on notes carefully taken at the time, and which now lie before me. When the light was first seen I was so far under influence as to render my powers of observation worthless, and before it had attained its full dimensions and brilliancy I was deeply entranced. The description given by the sitters is fortunately very minute. The light was first observed directly behind us. At that time it was a tall column, about half an inch or rather more in width, and six or seven feet high. The light was of a bright golden hue, and did not illuminate objects in its neighbourhood. For a minute a cross developed at its top, and rays seemed to dart from it. Round my head was a similar sort of halo to that which clair-

voyants describe round the heads of some persons, only in this case it was perceptible by natural vision, for one of the sitters put out his hand to ascertain the locality of the rays which he saw, and placed his fingers directly on the top of my head. At this time I was not so deeply entranced as to be unable to hear what was said, and, at request, I moved my body from side to side. As I moved, the ray moved with me, and the removal of my body discovered to the opposite sitter a cluster of scintillating light, of an oblong shape, about the size of a saucer, at the foot of the long pencil or ray before described. As my body resumed its position it hid the lower part of the long ray of light from view. Soon, however, the cross—as it had then become—commenced to move, and gradually travelled from my back to my right hand, always on or near the wall, until it had passed over an arc of 90°. My friend, who had been watching this strange phenomenon with absorbing interest, requested to be permitted to examine it more closely. Leave having been given, he rose from his chair, went to the light, put his face close to it, and passed his hand through it. He detected no odour, nor did the light disappear as he touched it. No warmth came from it, nor did it light up the room perceptibly. Both the long ray and cluster remained visible until the séance was concluded.

“The sound which has since developed to such an extent was first heard by us on March 23rd, 1873. At that time it resembled the plucking of a string in mid air. It was faint, and only presented itself at intervals. We called it the Lyre sound, for want of a better name, and could make nothing out about it, except that a certain imitation of it could be made by slightly touching the wires of a piano at the upper notes. It could have been more perfectly imitated by plucking the small strings of a harp, had one been at hand. I succeeded also in making some resemblance to it by drawing my finger over the wires of a musical clock which hangs on the wall of the room adjoining that in which we usually sit. This clock is distinctly audible to us in the séance-room, and soon its sound was counterfeited to perfection. Although I could not exactly make out how it was done, I supposed that the piano or clock must be used in some way to make a sound which seemed to be in mid-air. This theory was soon upset, for the sound came in rooms where there was no musical instrument; even in my own bedroom, where sometimes the sound has been so loud as to be distinctly audible through the wall in an adjoining room. Two months after its first appearance, it had become so loud that the vibration of the table was very marked. The sound would traverse the room and seem to die away in the distance, and suddenly burst forth into great power over the table, which appeared in some inexplicable way to be used as a sounding-board. The wood of the table vibrated under our hands exactly as it would have done had a violoncello been twanged

while resting upon it. It was no question of fancy or delusion. The sounds were at times deafening, and alternated between those made by the very small strings of a harp and such as would be caused by the violent thrumming of a violoncello resting on the top of a drum. Sometimes in our midst, sometimes distant and soft, sometimes the bass and treble sounds alternating, the sounds were the most inexplicable that I have ever heard. When they once became established, they were made almost continuously. We never sat without them, and they formed almost the staple phenomenon of the séance. With them, as with other phenomena, great variety was caused by good or bad conditions. Just as illness or atmospheric disturbance made the perfumes and drapery coarse and unrefined, so the lyre sound became harsh, unmusical, and wooden. It seemed to be far more dependent then on material accessories. The table was used until at times the musical twang would shade into a sort of musical knock, and finally become an ordinary dull thud upon the table. Sometimes, too, we heard a very distinct imitation, purposely done, I think, of a loose string. When things were not all right, the sound would assume a most melancholy, wailing character, which was indescribably weird and saddening. It was not unlike the sighing of wind through trees in the dead of night; a ghost-like dreary sound that few persons would sit long to listen to. That sound was always accompanied by black darkness in the room, and we were always glad to take the hint and close the sitting as soon as we could. We invariably found afterwards that there had been some reason for this sadness.

"No point, indeed, connected with these strange sounds is more remarkable than the intensity of feeling conveyed by them. They contrive to render all the varieties of emotion which are conveyed by the human voice. Anger and sadness, content and mirth, solemnity and eagerness, are conveyed in a way quite inexplicable. In answering our questions sometimes an eager and rapid request for alphabet will be struck out, the notes and the quickness with which they are sounded conveying precisely the idea of eagerness which a sharp interruption by an impatient listener would give. The wailing sounds above noticed seem at times almost to sob and shriek as if in a burst of sadness. Sometimes to a question put silence will be maintained for a while, and then little, hesitating sounds will be made, very slowly and tremulously, so as to convey perfectly the idea of uncertainty and doubt. Then again the reply will come clear, sonorous, and immediate as the 'I do' of a witness in the box who has no doubt as to the answer he should give.

"As one instance amongst many to illustrate this intelligence in sound, I record the following. Following our usual custom, we had inquired as to the invisible intelligence which governed the sound, and

received full particulars as to his life in the body. These were so minute that I had no difficulty in verifying them from a Biographical Dictionary. After we had become thoroughly used to the sounds and to the alleged maker of them [Grocyn : see later] a book came out which contained some incidental particulars of his life. It fell into the hands of one of our circle, who read it, got up the facts, and took opportunity of questioning about them. For a time all was right ; but on being asked whether he remembered a certain name which was long and difficult to pronounce, a negative was returned. 'But you must, I think?' 'No.' 'Why, he was your tutor?' 'No.' 'You do not remember, but he was.' A tremendous irritable negative was given. 'The book says so.' 'No,' in violent, angry accents ; 'the book does not say so ; and it is imperfect besides.' Other questions were put, and answers returned in the same sharp, irritable tone, sometimes flatly contradicting, sometimes correcting, assertions made. At last, calling for alphabet, the correct names were—what shall I say ?—*roared* out ; and on reference to the book it was found that they were correct. The names were long, and the questioner had forgotten and mispronounced them. No greater evidence of intelligence could be conceived than this. The tone was just the tone of an excited disputant, or of a man angry at having his word disputed when he knew he was right. I had never seen the book from which the queries were propounded. Some of the facts given were not contained in it at all ; others which had been wrongly stated were corrected promptly and decisively ; and in no case was a slip made. I wonder where the Unconscious Cerebration came from then ? I do not believe any person could have been present on that occasion, and have heard the answers and the way in which they were given, without carrying away the conviction that a real individuality, with real feelings, passions, and mental attributes had been present, albeit invisible to the eye of sense. And if he had talked with this invisible as often as we have during more than a year past, he would have had no difficulty in bearing testimony to the reality of disembodied existence, and of the perpetuation of mental individuality and idiosyncrasy. I should have no more difficulty in recognising this sound again than I should in recalling the features and voice of any old friend from whom I might chance to be separated. The individuality is not more real in one case than in the other.

"But I am dealing with sounds now. Identity will come in its turn, and I shall be able to make out a strong case, I think. For the present I return to the immediate question.

"The sounds used always to commence near the circle, and, so to say, radiate from it as a centre into different parts of the room. Of late they have changed, and are usually audible to me before they

strike the ear of any other person. How far this may be attributable to clairaudience, a faculty lately developed in me, I cannot say positively. But at any rate, they seem to me to commence by a distant rumble, not unlike the roll of a drum. This gradually draws nearer until it is audible to all, and the old sounds are in our midst.

“Nor are they confined to the séance-room, though they never occur anywhere else with anything like the readiness and intensity with which they are made in that room, into which no other but our own circle who sit regularly is ever admitted. There they are finest both in tone and power. But they have been heard with great frequency in other places where we have chanced to be, in strange rooms altogether, in different parts of the country where I may have been staying, and even in the open air, under very curious circumstances. We were at Southend this spring, where there is a pier more than a mile in length. My friend [Dr. Speer] and I had taken our books and were sitting at the extreme end, looking out to sea, when raps came very distinctly on the rail in front of us. We ascertained that the sound was there without doubt, and proceeded to experiment upon the distance at which it could be heard. I placed my hands on the topmost rail, and my friend walked on, putting his ear to the wood from time to time. The raps were clear and metallic, and well known to us at our séance. They followed us all along the pier, and were audible at a great distance, as indeed any sound is if made on a long wooden rail. This was at 4 o'clock in the afternoon. At 8 p.m. we went on to the pier again for the purpose of experimenting in a dim light. However, a bright full moon shone overhead, and though it was quiet it was not even dusk. The clear metallic rap was plainly audible at a distance of fifty yards from me. As we were trying whether it could be heard at a greater distance, the musical sounds rang out as clear and resonant as in a closed room. They were distinctly audible to both of us when we were seventy yards apart, and were apparently made in the space between us. At any rate the sound was not near either of us, but seemed to come from a distance. Had the night been dark I believe the sound would have been considerably intensified. As it was it rang out with all the characteristics which it possesses in a closed room, and that at a distance of some 800 or 900 yards from land.

“Hitherto I have mentioned only the stringed musical sounds which first appeared and were gradually developed: the various sounds, as it were, of a harp, from the tiny strings down to the deepest bass notes. But there are other sounds which professedly emanate from the same source, and which resemble the sound of a tambourine played over our heads, or, at times, the flapping of a pair of large wings. The tambourine sound hovers over the circle, and sometimes gets away to a distance, changing almost instantaneously into the twanging of a string. Of

late, other sounds, like those made by a small zither, have presented themselves. They are very minute, rather metallic sounds, and are seven in number, graduated at regular intervals. I have never heard a zither played, but I am told by those who have that these sounds accurately imitate that instrument. They are quite distinct from the sounds which I have described before. Unfortunately, I have no tune in my composition; if it were otherwise, I have no doubt that actual melodies would be played.

“The nearest approach to a distinct melody occurred on a late occasion. We sat on two consecutive evenings; once alone, and once with a friend who occasionally joins our circle. On each occasion the sounds were very marked. When alone, we sit in a smaller room, and there the sounds come out most distinctly; the sound as of a very tense string plucked by a finger nail. Three strings are distinguishable, and very musical were the notes produced from them. On the next evening these three strings were again presented, and in addition to them, another set of seven, much less tensely drawn, and giving forth a lower scale of sounds. I write without technical knowledge, and am somewhat at a loss to convey my meaning; but what struck me was that these two sets of sound were graduated in pitch, and harmonised relatively to each other. They represented two instruments, the one of three, the other of seven strings, and they were used in playing thus:—Certain notes were sounded upon the three strings, and these were followed by a run made as if by running a finger-nail rapidly over the strings of the other instrument. The result was like what musical *cognoscenti* call ‘a free prelude’; what I should describe as a series of notes, highly pitched, clear, and liquid in their melody, followed by a rapid run on an instrument of lower pitch. I speak of instruments, but it is necessary to state that there was in the room—an ordinary dining-room—no musical instrument of any kind whatever. I am indebted to the friend who has been most interested in observing the phenomenon from its first appearance for the subjoined account, which supplements technical deficiencies in my own description:—

STATEMENT BY DR. SPEER.

“‘The sound which I am about to describe, which was heard in our circle for the first time on March 23rd, 1873, has been one of the most constant and persistent of all the manifestations with which we have become acquainted since commencing our investigation into the phenomena of Spiritualism, having, during the space of fifteen months, almost invariably presented itself at each sitting. By referring to my notes I find it described as ‘a sound like that of a stringed instrument, played, or rather plucked, in mid-air, while there was no stringed instrument in the room.’ Every attempt was subsequently made to ascertain through what substance the sound could be evolved. Objects

of every description were struck against one another with a view to elicit a similar sound, but in vain ; and it at last became patent that the sounds were formed independently of any material substance. In process of time, the character of the sound became more and more individualised, and its locality more diversified. It would appear at one time as though emanating from a distant part of the room, and of feeble intensity. At another time, the first intimation of its presence—I speak of *it*, as a phenomenon, but, as was subsequently shown, indicative of a presence—would be the striking apparently of a tense, metallic, or catgut string, over the centre of the table, and not unfrequently upon the table itself. In process of time, the manifestation became most extraordinary. It was almost impossible (to an outsider it would have been *absolutely* impossible) not to believe that a large stringed instrument, *e.g.*, a violoncello, a guitar, a double bass, or a harp, was struck by powerful human fingers. At times the sounds attained such a pitch of intensity as to be almost alarming ; as though, indeed, a double bass had been placed cross-wise over the top of a large regimental drum for a sounding-board, and then played after the manner of a guitar—viz., *pizzicato*. On these occasions the sitters could distinctly feel a strong vibration transmitted from the points of the fingers in contact with the table up to the shoulder-joint.

“‘Before long these powerfully resonant metallic sounds were supplemented by sounds apparently made by plucking the shortest strings of a harp, and the two sounds would alternate with considerable regularity. Certain evidences of intelligence having been apparent in the manifestations, we ascertained that the sounds were in truth evidences of the presence of individuals purporting to have long since departed from earth-life. The intelligence was manifested first by answers to questions which were given in the same manner as the raps on a table, one, two, three, five, &c. The peculiarity of the answers was that the tone of the sounds corresponded in a most singular and convincing manner with the nature of the response. In other words, the passions of individuals, as exemplified on earth by tones of speech, were here illustrated by the peculiar type and tone of the musical sound. A harp was said to have been a favourite companion of the departed when in the flesh ; and several attempts were made to elicit actual melody at various times, but the medium not being of a musical turn of mind, this attempt invariably failed. By request, however, scales, octaves, and thirds have been correctly played, and on one occasion an arpeggio was very fairly rendered, and repeated several times.
S. T. SPEER.’

“‘I confess myself entirely unable to give any idea of the way in which these remarkable sounds are produced. That they are made by no material means I am certain, for they occur in places where no such means are available. That they are the means taken by an Invisible Intelligence for making his presence manifest is equally certain. Just as others take a peculiar form of rap, or a special handwriting, he takes this musical sound as his symbol. How he makes it, I am as ignorant as I am of the manner in which raps are produced on a table



MRS. STANHOPE SPEER.

without contact. To tell me that it is done by the exercise of will-power does not help me ; and that is all the explanation I can get. That the sound is objective is plain from the fact that all hear it alike ; and if additional proof be wanted, it is found in the fact that the table vibrates beneath the sound. It remains one of the inexplicable mysteries which are none the less real objective facts because they *are* mysteries ; and for the explanation of which we must be content to bide our time. The fact is certain. Let the theory wait."

[From this summarised account of the earlier phenomena I pass on to citations from the almost wholly unpublished notes of Mr. Moses and of Dr. Speer, and from the published notes of Mrs. Speer (*Light*, 1892-3). Mr. Moses' first note-book of physical phenomena (1 B), as already said, is missing ; his note-book 2 B begins, as it happens, at the same date as Dr. Speer's note-book 1, viz., on November 17th, 1872, when the little group met after an interval.

The period, April-November, 1872, covered by the missing 1 B is covered also by Mrs. Speer's notes, and a few direct extracts from 1 B seem to have been printed by Mr. Moses in *Light*. I shall quote some of this early matter, giving throughout Mr. Moses' notes as the text, and Mrs. Speer's (signed M.S.) and Dr. Speer's (signed S.T.S.) in notes. I may say at once that I have found no discrepancies of any importance between the three series of records, although each narrator tends to dwell on a different class of phenomena. Mrs. Speer attends most to the trance-utterances (which I do not here reproduce), and Dr. Speer to the movements of objects without contact. Mr. Moses' own account is generally the fullest for such part of each séance as he was in a normal state ; and where slight slips in dates, &c., occur, Mr. Moses seems generally the most exact. In several cases one of the recorders supplies some detail needed for the proper understanding of the incidents which other recorders have given. None of the records attain, or can even be said to aim at, scientific completeness ; but by studying them in connection, and noting incidental phrases, one can form, I think, a fairly accurate notion of what the recorders believe to have occurred.

Mrs. Speer's early notes describe the gradual way in which the phenomena began :—

March 4th, 1872.—I was taken ill, and confined to my room for three weeks. During that time my cousin brought into my room for Dr. S. to read (she was tired of lending me books on the subject, seeing how little I was interested) Dale Owen's last published work, *The Debatable Land*. I accidentally took it up, and began to read, and at once my indifference vanished, and I read and re-read, till I felt my mind and curiosity so aroused

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that I longed to get well and find out with the help of others whether the facts contained in this, to me, wonderful book were true or false.

March 26th.—I was able to leave my room, and on seeing our friend Mr. Stainton Moses, I asked him to read the book and endeavour to discover whether it was true or false. I had not been able to arouse my husband's curiosity, as he was at that time almost a Materialist. Mr. S. M. had, up to the present period, felt as little interest in Spiritualism as ourselves, but impressed with my great desire for knowledge upon the subject, he read the book, and became as anxious for information as I was.¹

On *June 3rd* Mr. S. M. and self sat with Mrs. C. and Miss A. C. We then had raps near Mr. S. M., and a few tilts of the table; more than we had had before. After this we met several times, Dr. S. and Miss E. joining our party, but nothing ever occurred except slight rapping, always near Mr. S. M. I was getting weary of such constant failures, and my husband then proposed having the medium, Mr. Williams, to sit with us.

After this séance we sat two or three times with Mrs. C. and her sisters, but very little was elicited beyond numerous small raps, always in the neighbourhood of Mr. S. M., who was by degrees developing into a medium, and who with Dr. S. had attended several public séances, and had been informed at those séances that he would have great mediumistic power.

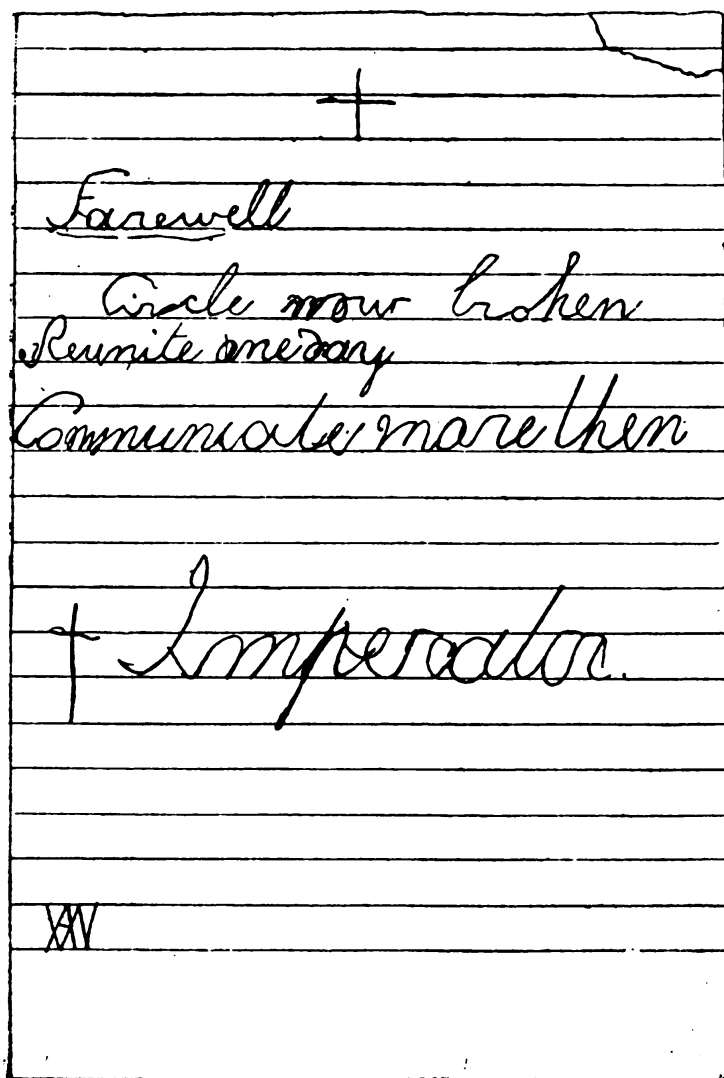
After sitting at home with various people and getting very little result, we became tired, and proposed one evening that we would try by ourselves—Mr. S. M., Dr. S., and self. Accordingly we did so on July 30th, 1872, in the same room, and with the same table that was used when Mr. Williams sat with us. For the first time the raps became intelligent, and answered a few questions. We sat again the following evening, under the same circumstances. Raps louder and more frequent; the table quivered and moved several steps; raps also answered questions.—M.S.

The phenomena improved during the summer; and indications of the *identity* of the communicating intelligences were occasionally given. The subject of spirit identity will, however, be more conveniently discussed when the whole series of proofs, partly given by physical phenomena, and partly by automatic writing, shall be before us. During this summer, too, "Imperator," the leading guide or director of all Mr. Moses' phenomena, announces his advent, although not yet giving any more personal name. I give Mr. Moses' account of the last sitting held before the break, after which Book 2 B and Dr. Speer's notes begin.—F.W.H.M.]

September 19th.—We darkened the séance-room, leaving the gas burning brightly in the adjoining dining-room, Dr. and Mrs. S. and I at the table. On the floor under the table we put a piece of ruled paper and a pencil. A corner of the paper I tore off and handed it to Dr. S. to identify the sheet of paper if necessary. Various raps, some

¹ I had previously tried in vain to read Lord Adare's record of private séances with D. D. Home. Though less than a month before I read *The Debatable Land* I could not get through it. It had absolutely no interest for me.—S. M.

objects brought in, and a noise rather like sawing wood. When light was called for Mrs. S. stooped and picked up the paper. The upper surface was blank. Her endorsement on the back of the paper after-



Facsimile reduced from original. The paper was blue, with faint blue lines. The corner at the top right hand was torn off for identification of the paper.

wards written reads: "I took the paper from under the table with the writing downwards," i.e., on the surface touching the carpet. Dr. S. and I wrote and signed this endorsement. "The above corner was torn off by me (S. M.) before the light was put out, and was given to Dr. S. I (S. M.) afterwards put the two pieces together." They fit exactly, and are secured by a couple of halfpenny stamps, with the initials of Dr. S. and myself upon them.

The message follows the ruled lines exactly. A facsimile is

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appended, omitting only the initials of a deceased friend. The monogram in the left-hand corner is that of another deceased friend of mine. It will be noticed that the writing is clearly and laboriously executed *on the ruled lines*. In no case are the lines deserted. I fancy the message is written backwards. Emperor's signature is of his usual decided type, very like what is automatically written by my hand. I suspect that the message was written by two hands. Emperor very rarely wrote before or after. The knowledge of my movements was exact. I left for London the next morning.

[We now come to Book 2 B, with the parallel notes of Dr. and Mrs. Speer.]

Sunday, November 17th, 1872.—Dr. and Mrs. Speer and I resumed our séances. The raps were extremely loud and resonant. I have never heard them more plainly. No attempt at conversation was made except in the way of comment. Several distinct kinds of rapping were heard, also creaking, and a peculiar kind of wheezing scratching.¹

Monday, 18th.—Séance resumed. An attempt to sit inside the curtains was not successful. Raps and knocks very resonant, just as much so when none of us touched the table. Clouds of light visible in the room and a form near me. The wheezing noise was present again and raps in different parts of the room. No conversation. Barometric pressure low. I very tired and below par; severe cold and cough.²

Tuesday, 19th.—Séance resumed, with similar results. In addition the table tilted violently, and moved so as to rap on the easy chair in which Dr. Speer was sitting. I saw a figure standing on my right hand, which was said to be Mr. Callister. The room was filled also with clouds of luminous vapour.³

¹ *November 17th.*—Séances resumed after two months' interval. Mrs. S., Mr. M., and self.—1st séance (about one hour). Raps and knocks very soon obtained, about Mr. M., on his chair, on table, on cupboard of library, and in cupboard. Knocks and taps louder than we have heard them. Table moved half round twice. Barometer, 29½.—S.T.S.

² *November 18th.*—Same circle.—Same result as to taps, some of which on the table were, perhaps, even louder. No movement of table. Sat inside curtain with scarcely any results. Mr. M. was tired and exhausted. Weather wet and gloomy. Barometer, 29 2-10. — S.T.S.

³ *November 19th.*—Same circle.—Same results at first, but not speedily developed. Raps in cupboard. Table moved, tilted; remained suspended on two legs at a great angle, and rapped on my chair: "Welcome; we rejoice. Wm. Cr." Barometer, 29 2-10.

November 20th.—Same party.—Sat late—10.45. All tried development by slow knocks and taps. At length table moved round, tilted, and waved as before. No message. Barometer, 29½. Séance about 40 mins.—S.T.S.

Friday, 22nd.—Séance resumed as before. Knocks very resonant. Tiltings of the table completely to the floor without contact; this repeated three times. A paper-knife brought from the drawing-room and thrown on to the table, striking me on the head in transit. On going to my bedroom I found a small cross made out of some Guimauve lozenges which I have for my cough. The remainder of the packet which was not used was taken away, and I have been unable to discover it anywhere.”¹

Wednesday, November 27th.—Séance with Mr. Williams at Douglas House. [Mr. Williams is the well-known medium (who has repeatedly been caught cheating). Douglas House was Dr. Speer’s house in South Hampstead, London.]

We sat (Dr. and Mrs. S. and self) for two hours absolutely without result. We did not get even a rap. After Mr. Williams had gone I went down to the lower room to smoke a cigar before going to bed. As Dr. S. and I were pacing up and down the room a whole shower of Guimauve lozenges (the remainder of the packet out of which the cross had been made on Friday last) was violently thrown on to my head, whence they spread over the floor round about where we were standing. There were thirteen or fourteen of them, and that number, together with the nine used in making the cross, would just about make up the two-ounce packet which I had. I had looked in every conceivable place for these lozenges (which were missing after the cross was made), but could find them nowhere.

Dr. and Mrs. S. and I then sat to see if we could elicit any communications. They came at once—knocks, tilts, and messages. Mrs. S. had imagined that she was touched during the séance with Williams. I thought not as I saw nothing—no spirit in the room. We inquired now, and were told that no touch had been given, and no spirit had been able to manifest at all.²

¹ *November 22nd.*—Same party.—Began at 9.15 p.m. Previous to sitting Mr. M. and self sat on the harmonium stool in the study. Heard loud raps. On sitting, raps almost immediately. Table moved very roughly, then tilted at various angles, and kept suspended, no one being in contact. Table then brought so close to floor as only to rest on my middle finger placed on floor, and yet balanced in that position so delicately as to give but the slightest feeling of pressure on the finger. The same thing occurred in the opposite direction. For some minutes the table (no one touching it) oscillated under my finger at angles which I have since tried and found it impossible to maintain without tipping over at once. N.B.—Mr. M. and Mrs. S. were so far removed as to be entirely out of contact with the table. Message spelt out: “We have done all. Go!”—S.T.S.

² *November 26th [27th].*—Séance. Same as before, but with the addition of Mr. Williams.—Room carefully prepared, cupboards all locked and pasted up.

Tuesday, December 3rd.—Séance with Dr. and Mrs. S. in the lower (breakfast) room. A bright fire burned, and partially lit up the room. The table used was a heavy round loo table, firm, and many times heavier than the small table which we have been accustomed to use in the library, where we usually sit. Manifestations commenced almost immediately. Raps loud and clear, but not so resonant as on the small table, creakings on my chair and on the table. Finally the table rose, tilted violently until it rested on Dr. S.'s finger or the floor. It followed my hands as iron follows a magnet, and was drawn backwards on one occasion when it rested on the floor. I tried and found that very considerable muscular effort was necessary to stir it at all. Yet it followed the passes of my hand. I found that my chair was many times moved, and at length it rose in the air to the height of eighteen inches or thereabouts, as near as I could judge. It then dropped to the floor, and I continued my upward journey until I must very nearly have reached the ceiling. My voice was described by Dr. and Mrs. S. as sounding from the neighbourhood of the ceiling. Presently I came down, and a light was struck. My chair was found to be some distance from the table. When the light was put out again my chair was taken from under me, and placed after a time on the table. It was a heavy chair, but was placed quite gently on the table; and glided towards Mrs. S. The light of the fire was enough for us to see it dimly. I again felt that I was moving, and I walked away to the end of the room to break the circle. Another table near me then began to move, and I called for a light, objecting to any more knocking about.

When we darkened the room again I called for Imperator, who had never rapped all the evening. He came at last, but only rapped a few times very faintly.¹

Bells, rings, tubes, paper, pencil, &c., placed on table. Commenced at 8 p.m., and sat 40 minutes without any result whatever. It was suggested that Mrs. S. should join. She did so for 20 minutes, without any result. We then adjourned for tea, and on returning sat for another hour, but without obtaining any results, although every change in the formation of the circle was tried. We then broke up, and Mr. W. soon after departed. On Mr. M. and myself going downstairs for a smoke, in about 10 minutes a shower of guimauve lozenges came rattling down on Mr. M.'s head, and were scattered all over the floor. They had been missing for several days past. Mr. M. suggested a short séance without Williams. We again sat for 20 minutes, and almost at once obtained results—raps, turning of table, tilting of table. We had no theory to offer for this singular failure.

November 28th.—Séance—same trio.—Power very soon manifest. A closed box placed on table, raps on table and box and in ditto—table violently moved several times, and struck each member in turn. Singular sounds

Monday, December 9th. — Séance as usual, Douglas House.—Imperator [name given by the leading control] came almost as soon as we sat down. His knocks were, as usual, very distant at first, increasing in intensity until at one period of the evening the table shook as from a blow of a powerful fist. Dicky [name given by a frequent control] had very little to do. He tried once or twice to get in, but was shut up at once by a thud and retired creaking in an injured tone. Imperator professed his readiness to answer questions, and I proceeded to question him as to the source from which these manifestations came.

Question. Are these communications from spirits?—Answer. Yes.

Q. Spirits of the departed?—A. Yes.

Q. Are you a spirit once incarnated?—A. Yes.

Q. You have been in the flesh?—A. Yes.

Q. Is the account given of these manifestations by spirits true?—

A. I don't know.

Q. Is what *you* tell us true?—A. Yes (emphatically).

Q. Then are these manifestations from the spirits of the departed?—

A. Yes.

Q. There is no mistake about that?—A. No.

Q. And you yourself are a departed spirit?—A. Yes (three very loud knocks, startling in their intensity).

Q. And others associated with you are spirits of the departed?—

A. Yes.

Q. Any who are not?—A. No.

Q. Do you know the little French child who professed to be Dr. Speer's sister?—A. No.

Q. Were you there when she came?—A. No.

Q. Did Miss Kirkland come?—A. Yes.

Q. Was it Miss K. really?—A. Yes.

emanated from box. *Sawing* closely imitated, ditto driving in of nails. Raps of Imperator soon heard, and became exceedingly strong, almost alarmingly so to a neophyte. Message: "Stop." Séance then broken.

Saturday, November 30th.—Same séance. Raps, tilts as usual on table, on a box placed on table, and on a suspended box, which box was twirled round and round several times without contact of any kind. Imperator manifested loudly, as usual, but suddenly departed.—S.T.S.

¹ *December 3rd.*—Séance downstairs at large round table. Manifestations slow, some complaining of same; the table suddenly tilted up with considerable force, and oscillated at a great angle. This occurred several times. Mr. M. was moved about, and floated twice, and a large dining-room chair was placed on the table. I, sitting in a large, heavy armchair, was for the first time distinctly moved.—S.T.S. Sat in firelight.—M.S.

Q. Are you sure?—A. Yes, yes.

Q. Did you write that message the other night?—A. No.

Q. Were you there when it was written?—A. No.

Q. You did not come because Dr. Speer offended you?—A. Yes.

(Dr. S. again apologised, and the apology was received with a series of stately raps, suggestive of bows.)

Q. Then your absence let in an evil or lying spirit?—A. Yes.

Q. Are we liable to that?—A. Yes.

Q. Then you do leave me?—A. No.

Q. Not usually, you mean?—A. Yes.

Q. Then we must be guarded and careful to sit with solemnity, and follow guidance?—A. Yes.

Q. You are good?—A. Yes.

Q. I solemnly charge and adjure you in the name of God that you tell the truth. Are you a good spirit, once incarnated in the flesh?—A. Yes.

(Three of the loudest knocks I ever heard. We all involuntarily drew in our breath, and a feeling of awe stole over us.)

Q. It is true, then, that departed spirits can return. Do you know Mr. C.?—A. Yes.

Q. Is he here?—A. No.

Q. Can you fetch him?—A. Yes.—Do so.

The room, which had been filled (especially round me) with floating clouds of light, grew suddenly dark, and absolute stillness took the place of the previous loud knockings. It would have been a strange scene for an ear-witness. The table, isolated, with no human hand touching it, giving forth a series of mysterious thuds of varying intensity, some of which might have been made by a muffled sledge-hammer, all indicating intelligence; an intelligence that showed itself by deliberation, or eagerness, or stately solemnity, according to the nature of the communication. Round the table three persons sitting with a hush of expectation, and faces (if they could have been seen) of awe-stricken earnestness; a question put, and a loud response, another, and a series, as though by a counsel cross-examining a dumb witness. The room shrouded in total darkness, except at one end, where shifting masses of luminous vapour now and again gathered into a pillar which dimly outlined a form, and again dispersed and flitted round the head of one of the sitters. No scene could be imagined more calculated to strike a novice with awe, none more solemn and impressive for those who participated in it. The Witch of Endor was not more surprised when her unholy incantation evoked the shade of Samuel than I was when Imperator in answer to my solemn adjuration professed himself to be a departed spirit. I had for

some time leaned to the opinion that the spirits—if spirits they were—were not departed ones. Dr. S. had leaned to the same notion, so that the Unconscious Cerebration theory fails to meet this case.¹ It must be, I think, what it pretends to be—a message of truth from a denizen of the spheres, who has passed the probation of life and has been permitted to return to the world in which he once lived, and whose communications, though imperfect, are sincere.

After being absent about three minutes, Emperor returned, and his commanding thuds drew our attention. They were at once followed by knocks of a different description to any which we had yet heard. We inquired whether Mr. C. were present? Yes. Q. Are you the spirit of my old friend?—A. Yes.—Q. Who died so-and-so, and so-and-so. . . . ?—A. Yes. Q. Can you give me any test?—A. Yes. The table then knocked T R I N I T Y. It was a test to me. My friend shortly before his death had been perplexed about theological questions, and once had written to me to say he had been lying awake on Trinity Sunday morning trying to realise the Trinity and had failed. He asked me for an explanation of the doctrine, and I had written to him on the subject.

The knocks ceased and Emperor returned. We requested that Dicky might be allowed to tilt the table, and it was at once done; but Emperor soon stopped him, and bid us good-night. So closed a most impressive séance; in which the opinion of the intelligences themselves declared unmistakably for the Theory of Departed Spirits. Though this would not form any strong argument to convince one who had made up his mind in an opposite direction, still it must be allowed to have its weight. Taken in connection with other collateral evidence such as the materialised spirit form, the strongly marked individuality which pervades communications from each particular spirit, the totally different nature of the knock in each case, and the fact of certain tests being given, the balance of evidence must be allowed to be strong.

For instance, I see a materialised form which bears resemblance to a deceased friend (Step No. 1). I see that form standing by during the progress of phenomena (Step No. 2). A knock different from any other is given (Step No. 3). That knock gives a communication which purports to come from the person whose form I see near me (Step No. 4). Questioned, that communicating intelligence asserts in the most solemn manner that it is what it pretends to be, and persists in that statement on being adjured (Step No. 5). On being further pressed a test known only to myself is given to prove identity

¹ Mr. Moses here fails to realise the possibility that opinions not held by our ordinary selves may nevertheless be held and expressed by the unconscious or subliminal part of our being.—F. W. H. M.

(Step No. 6). That information is confirmed by other communicating intelligences, who knock with their own special knock, and are apparently distinct individualities (Step No. 7).

This forms a strong link of evidence in favour of the theory advanced by the intelligences themselves. On the other side is the manifest fact that communications purporting to come from our deceased friends are not always trustworthy, and that they are generally marked by evidences of intellectual weaknesses. It may be that the falsehoods are traceable to lying spirits who personate spirits of good, and that the low order (intellectually speaking) of the communications may be accounted for by the tortuous channel through which they come and the medium through which they have been filtered. But the explanation is not perfectly satisfactory. And there is the additional stumbling-block that it is *prima facie* extremely unlikely that the spirits of the noble, the learned, and the pure should be concerned in the production of physical and intellectual phenomena which, when not silly, are frequently mischievous, and when distinctly true are not new, and being new are not true. The argument that God permits for the establishment of a fading faith manifestations such as these would satisfactorily dispose of all objections. A similar rough and ready form of argument would explain everything that is obscure and reduce all investigation as to the cause of things within very narrow limits. God permits it, or it would not exist. The fact that it exists because He permits it is no more an explanation than would be the converse, that He permits it because it exists. Speculations as to the motives which sway the Deity are utterly fruitless, and presumptions as to what is or is not likely are worse than fruitless. I have seen enough to convince me that every-
 ✕ thing is likely, and that nothing is likely; and I have come to the conclusion that one fact is worth one thousand theories. No theory that I know of will explain everything, simply because we are explaining a *terra incognita* and dealing with the impalpable, which we cannot grasp, and the unknown, which we cannot in our present state of existence expect to fathom.

The theory of the Spiritualists—the theory advanced by the intelligences themselves—is that which seems to me the roundest and most coherent. But “round” theories are suspicious, and the suspicions in this case are aggravated by the manifestly untrue character of many of the communications given by these intelligences. The voice from beyond the grave is uncertain, and when it can be tested frequently delusive, if not absolutely and mischievously false. So I fancy that a wise man will still return as his verdict, “Not Proven.”

[Mr. Moses came in a few months more to believe completely in the actual identity of the communicating intelligences. But this passage in his diary tends to show (what on other testimony also I believe to have been the case) that he was by no means anxious to believe in, or to defer to, the claims of alleged "spirit guides." His previous Anglican convictions were very strong; and his intellectual habit of mind inclined rather to the side of stubbornness than of pliancy.—F.W.H.M.]

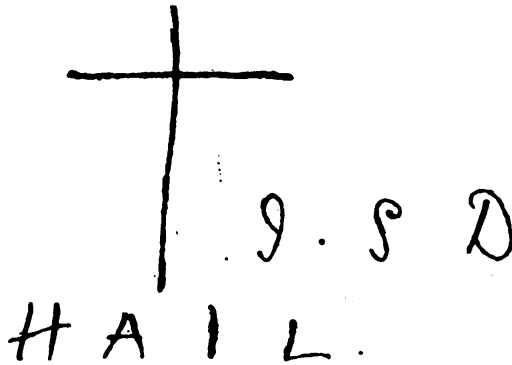
Thursday, December 12th.—Douglas House. Dr. and Mrs. S. and I.—The séance was short. I questioned Imperator as to a vision I had had on the previous night. He said that he had appeared to me. He was somewhat different in appearance to what had been described. I asked whether I should see him again. He knocked out: "Watch." The clouds of light, which had gathered as usual round me, lifted and went to my right hand. They condensed gradually into a pillar, and finally into a form, majestic, stately and noble in mien. The body was draped as with a toga, though that might simply have been the spirit drapery. The right arm was extended and pointed towards me. The face was the face of my vision, though not so distinct. I asked that I might be touched, and the figure slowly stepped towards me, but did not touch me. Finally it faded away very gradually until it was dissipated in luminous mist. Dr. and Mrs. S. saw misty light, but nothing more. I asked who it was, and "Myself" was rapped out in Imperator's knocks.

Monday, December 15th.—Douglas House. Dr. and Mrs. S., Mr. Aug. Eves, and myself.—Imperator never appeared. Dicky brought in two pieces of an ivory puzzle from the drawing-room, and a handful of sugar from the dining-room. The introduction of a new member utterly quashed all intellectual manifestations. This seems to me most undesirable, though in this case inevitable.

December 16th.—Dr. and Mrs. Speer and self alone, Douglas House.—Mrs. Speer explained to Mr. Eves that he must not join the circle, as it was objected to by the spirits. We had no sooner sat down than distant knocks of Imperator came.¹ They increased rapidly in intensity, and the alphabet was called for at once. The knocks were very loud, irritable and rapid. Several messages were given. "If you alter the circle I will withdraw all manifestations." "It is difficult enough without your making it harder." "Never again, under any circumstances." On Mrs. Speer explaining that she did not know, the irritable rejoinder came with knocks of vast power: "You ought to have known." I remonstrated with Imperator on his violence, and he knocked more quietly. Having more than once reiterated, "Never

¹ Five knocks form a conventional request to have the alphabet spelt out, that a knock may be given at each letter of the intended message.—F.W.H.M.

again," he told us to look under the table, and we found a piece of paper which we had put there perfectly clean, now covered with the pencil marks of which the accompanying is a *fac-simile* :—



The sketch consists of a simple cross drawn with a vertical line and a horizontal line intersecting at the center. Below the cross, the letters 'H A I L' are written in a simple, hand-drawn font. To the right of the cross, the letters 'J . S D' are written, with a period between 'J' and 'S'.

The knocks were awful in their intensity, and so loud as to be plainly heard in the breakfast-room on the floor below. The communicating intelligence was of a most imperious description, little disposed to brook opposition, and showed a power which gave one an uncomfortable notion that he was quite able to break our heads if it so pleased him. Evidently the circle must not be added to without distinct permission. And no wonder. A delicate experiment may be vitiated by the most trifling alterations in conditions. And we know nothing of the conditions except that they are governed by laws of which we know little, which the spirits require before they can carry on their higher work of intellectual manifestation. Interference withdraws the higher, and sends one back again to creaking chairs and physical marvels. Emperor justly resents such interference.

December 19th.—In the evening Dr. and Mrs. S. and self sat in the study. After some knocks and tiltings, Emperor entranced me for the first time in the presence of Dr. and Mrs. Speer. Mrs. Speer proceeded to hold a long conversation with him. She describes the voice as quite unlike my own, very slow and measured, calm and very dignified. He said that he had influenced Mrs. S. to inquire into Spiritualism ; that he was here now ; that he (Emperor) had difficulty in communicating through me on account of my ill-health and want of perfect faith in the manifestations, or rather, in their origin. Psychic force, he said, was true enough. He wished Dr. and Mrs. S. to sit with me for ten minutes after he had left, so as to give me strength.

Sunday, December 22nd, 1872.—Séance at Mr. Walter Crookes's, 24, Motcombe-street, Belgrave-square. Present : Mr. D. D. Home, Mr. and Mrs. Walter Crookes, and myself.—The only things that occurred were owing to my mediumship and not to Mr. Home's. He was ill,

and his mediumship is very uncertain. Raps on my chair and in the table occurred. When Mr. Home sang and played they kept time. The table also moved twice. This was all.

Mr. D. D. Home is a striking-looking man. His head is a good one. He shaves his face with the exception of a moustache, and his hair is bushy and curly. He gives me the impression of an honest, good person, whose intellect is not of a high order. I had some talk with him, and the impression that I have formed of his intellectual ability is not high. He resolutely refuses to believe in anything that he has not seen for himself. For instance, he refuses to believe in the passage of matter through matter, and when pressed concludes the argument by saying, "I have never seen it." He has seen the ring test, but, oddly enough, does not see how it bears on the question. He accepts the theory of the return in rare instances of the departed, but believes with me that most of the manifestations proceed from a low order of spirits who hover near the earth sphere. He does not believe in Mrs. Guppy's passage through matter, nor in her honesty. He thinks that *regular* manifestations are not possible. Consequently he disbelieves public mediums generally. He had read with great interest the *Liverpool Mercury* letters [Autumn, 1872], and welcomed me as the "ablest exponent of a creed which was very dear to him." He said he was thankful to know that his mantle had fallen on me, and urged me to prosecute the inquiry and defend the faith. Altogether he made quite an Elijah and Elisha business of my reception. He plays and sings very nicely, and recites well. He wore several handsome diamonds, gifts from royal and distinguished persons. He is a thoroughly good, honest, weak, and very vain man, with little intellect, and no ability to argue or defend his faith.

1873.—The new year opens with a record of a very remarkable séance held by Dr. and Mrs. Speer and myself, in the study at Douglas House, on New Year's Eve. A number of strange spirits came, each with its peculiar noise. We noticed the great number of strange noises, and I knew by impression that strange spirits were present. Dr. Speer was in the act of calling upon Dicky to bring him something, when a pair of salad tongs came down from the ceiling and struck him on the head. They did not appear to have been thrown with any force, and seemed to come from a different direction to that from which articles are usually thrown. They generally come directly over my head, the power being concentrated there. In this case the tongs seemed to come from the ceiling nearly above Dr. Speer's head. Amongst the strange noises that we heard was one very peculiar wailing sound. I succeeded in establishing communication and found that the Spirit purported to be my old friend A. W. I begged her not to wail so. I fear she is not happy. She rapped out, "Cross for you," Mrs. S. calling the alphabet.

Light was called for, and before Mrs. Speer was placed a crucifix of blue enamel with a handsomely chased figure of the Saviour. It was unknown to all of us, and seemed to be of foreign manufacture. "Wear it" was spelled out. The next spirit gave the initials J. N. L. ; she said that affinity had brought her ; we did not know her ; and she had come to do us good. She managed to tilt the table, so as to rap upon the woodwork of Dr. Speer's armchair. The knocks were very clear and resonant, but gentle and firm in character.

After this I was entranced by Imperator. He said that a great many strange spirits had been admitted that night who had been waiting to get into the circle. He had difficulty in speaking, not being used to it ; had left the earth for a very long time, and had come back to control me in obedience to a direct mission entrusted to him. A question addressed to Imperator about a very remarkable spirit-light was replied to by him to the effect that the bright halo of light indicated great spiritual power.

The light referred to was a very remarkable one. I regret very much that I cannot from personal observation describe the appearance. I was partially entranced when it appeared, so far that my powers of observation were worthless, and before it was fully developed I was in a very deep trance, from which I did not recover until the appearance had vanished. The description given by Dr. and Mrs. Speer is very circumstantial. Dr. Speer was the first to observe the light, which was directly behind me on the wall. Dr. S. faced me, and his eye was attracted by a line of light three-quarters of an inch in width, of a bright golden hue, which for a moment developed in a cross and then took the form of a long line of golden light more than six feet in height. Round my head was a halo with rays of light darting upwards, exactly as described by clairvoyants on previous occasions. On this occasion Dr. S. said he saw light : was there any objection to his putting out his hand to feel whether it was over my head ? He did so, and his hand went straight to my head at once. The nimbus of light was formed before the concentrated pencil appeared on the wall. As I moved the ray moved with me. Commencing near the door, between door and fireplace, on the floor there was visible a large cluster of light about the size of a saucer, but more oblong. It was moved in conjunction with the other, and remained for half-an-hour or more. (The cluster of light on the floor was always in view. The long pencil of light was at times obscured by my body in its lower extremity.) The light on the wall moved round from my back to the looking-glass over the fire. It was not until Dr. S. rose from his chair to look over my head that he found that the column of light rested on the floor. His view of it had been intercepted by my body. The light was visible for more than half-an-hour. Imperator on being questioned said that the pencil of light was himself ;

the bright cluster of light was his personal attendant; and other lights in the room were the band. Dr. Speer walked up to the light on the wall, put his face within a few inches of it and passed his hand over it. The cluster of light on the floor seemed to be on the pedals of the harmonium. Both lights remained clearly in view until the gas was lighted and the séance terminated.¹

January 4th [1873].—In the afternoon, whilst Mrs. Speer and I were sitting in the dining-room, the gas being fully lighted, Dicky moved the large dining-table, rocked it, and told us that he had lived when on earth in Lincolnshire. Whilst the musical clock was playing, a heavy tramp passed round the room in time to the music.²

January 7th.—Séance at 4, Worcester Lawn [Clifton]. Present: Dr. Thomson and his son, Mr. Beattie, and Mr. Butland (the medium through whom the Clifton photographs were obtained). [Mr. Beattie and Dr. Thomson are dead; and I have not been able to trace the other two sitters.—F.W.H.M.] The table was very fidgety, was moved backwards and forwards, tilted, rocked, and finally floated to a height of about two feet from the ground. The movement was very slow and stately, except now and again, when it was violently shaken. The room was shaken throughout. Emperor entranced me and spoke to Mr. Beattie at great length about the photographs, saying that they were not photos of spirits, but of

¹ *December 31st, 1872.*—A very successful séance. A blue enamel cross was brought, no one knew whence, placed before my wife, who was told to wear it. A pair of salad tongs of Sèvres manufacture brought from drawing-room *through two closed doors*. A column of light about seven feet high was seen to move round the room, and about two feet to the right of the column was a large glowing mass of light. The column of light I placed my hand upon, as seen on the wall. High barometer, 30; dark. During the time Emperor was entrancing the medium, and conversing with us through him, we saw a large bright cross of light behind the medium's head, rays surrounding it; after this it culminated into a beautiful line of light of great brilliancy, reaching several feet high and moving from side to side. Behind this column of light on the floor was a bright cluster of lights in oblong shape. These remained for more than half-an-hour, and upon asking Emperor the meaning of the lights, he said the pillar of light was himself; the bright light behind him his attendant; and the numerous lights seen in the room belonged to the band. The light around the medium's head showed his great spiritual power. He also said in time we might see him; might do so now were our spiritual vision clearer. Emperor then closed the séance and the medium awoke unconscious of all that had been done.—S.T.S.]

² *January 4th.*—First appearance of Rector, known by his heavy tread all round the room, in full gas-light. Séance in light. Table danced a jig, with our fingers nearly touching it, perpendicularly.—S.T.S. In the light we watched the table tilt and dance up and down without contact of hands.—M.S.

pictures made by the spirits. He gave a final inspirational address on Progress, which is described as being extremely beautiful. Mr. Butland in trance came round to me and went through an extremely elaborate pounding and mesmerising of my chest and throat. It was a long process. He then (under the control of Dr. Elliotson) took my hand and joined it to Mr. Beattie's. This was in the dark. A very loud, gruff voice then said: "Let the instrument sit at the table in light, and we will endeavour to entrance him again." Accordingly Mr. Butland sat down, and we lit the gas. After a time he was again entranced. The process of passing into the trance was very painful to witness. When entranced he rose and came round to me and stood over me. The face was upturned and the lips moved in prayer: "Bless him," "Guide him," "Lead him in the right way." The hands were outspread as in benediction. He then knelt by my knee, burst into tears, covering his face with his hands, and finally fell flat on the floor, and went through a semblance of dying. The hands were at length folded on the breast, and the medium rose and impersonated another character. This is a peculiarity of his mediumship. This time it was Mr. Beattie's mother. Then two friends of his who used to live in Clifton. The face and voice changed in each new control. One of the latter, an old Presbyterian minister, said it would be better if the séance were opened with prayer. Mr. Beattie requested him to give a form. He turned round very reverently and bowed to me, or rather to Imperator standing behind me, and said: "The Great Spirit will give it." After a time the control passed and I was entranced again. During this time I spoke the following prayer:—

"Holy Father, God Most High, be present with us and hear the earnest prayer of Thy children, crying after light. We are weak, but Thou art Mighty! We grope in darkness after Thee, the Infinite Light. O God, Thou Who art the Infinite Light! O God, Thou Who art all-pure, all-holy, guide us, Thine erring children, into purity and holiness! Suffer us not to be led away by that which is earthly, sensual, devilish, but in Thine Infinite Mercy lead us onward and upward to the fountain of Eternal Light. O Thou good God, be with us! We ask no more. If we have not Thee we are indeed bereft. Amen."

The whole séance was a most striking one. I regret again that I cannot record Imperator's trance-speakings, which Mr. Beattie says were most beautiful, reminding him of Home's finest trance-speakings. He never saw such a séance, he says.

Dr. T. and I sat alone. The manifestations commenced at once. Dicky brought a small croquet ball from the next room and a handful of lozenges from my bedroom. Imperator entranced me, and explained that Miss M. had been the deterrent influence, not because of her unbelief, but from her tone of mind. My spirits could not come into the room or breathe the atmosphere that surrounded her. He



MR. CHARLTON T. SPEER.

(Imperator) had sent a manifesting spirit to fetch the articles in order to show Dr. T. the power. He also gave information of peculiarities of my mediumship, its sensitiveness and high-class nature; spoke favourably of Mr. Butland, who was, he said, a very valuable and honest medium.

January 9th.—Dr. Thomson, Mr. Beattie, Mr. Butland and I tried for spirit photographs in the dark without success.

January 10th.—Séance at Worcester Lawn, Clifton. Present: Dr. Thomson, Mr. Beattie, Miss Jones, and a French artist, a friend of Mr. Beattie and myself.—The manifestations commenced immediately. The table was repeatedly floated in the air, two feet or more from the ground, the raps were very loud indeed, Dr. Thomson and Miss Jones were touched very distinctly, my chair was floated, removed from me, and I was placed in an armchair in a corner of the room. Articles were brought from three different rooms in the house—viz., some Guimauve lozenges from my bedroom, four dominoes from a box in the dining-room, and a heavy clip with receipted bills from Dr. Thomson's room. I had never been in that room, and it is rare that articles are brought from a room in which no psychic power has been left.

I was entranced by Imperator, and gave a long address on the temper and mind requisite for receiving communications and on inspiration. Lights were seen during the trance. All agreed that the manifestations were the most powerful they had ever witnessed.

January 11th, 1873.—Séance at Worcester Lawn. Present: Dr. Thomson, Mr. Beattie, Mr. Butland, and self.—Manifestations commenced at once. The table was floated, loud raps came, my chair was moved. Two things were brought out of a bag in my room, a railway key and a foot-rule. The table was repeatedly floated, and remained suspended and waving backwards and forwards for a considerable time. Imperator entranced me, and gave an address on Investigation and Proselytising, concluding with a very beautiful prayer.

Mr. Butland was then entranced, with less difficulty than usual, and rose from his chair with eyes firmly closed and with a peculiar gesture which Mr. Beattie recognised. He took paper and signed his initials, J. E., indicating that the spirit of Dr. Elliotson was present. He is the controlling spirit with Mr. Butland.

After walking about for some time the face and mien changed and the medium went through a death-bed scene. The face wore an expression of pain, and the medium gasped for breath; put his hands over his head, writhed as though in pain, and went through a number of gestures indicative of dying. The face cleared, the expression became less painful, and the hands were put out as though on the heads of children. At last the hands were folded over the chest and

the medium rose and came to Dr. Thomson and stood over him with a look and attitude of great affection. He asked if it were his wife, who died in August last, and the face brightened and smiled eager assent. Asked if she were often with the children—four little ones—the face assumed an expression of great maternal love and gazed upwards as though imploring a blessing. It was a singularly beautiful impersonation—Dr. T. told me that the death-bed was reproduced almost exactly, and that he had no doubt that it was the spirit of his wife who inspired the medium.

The next control was by Dr. Elliotson, who went through a very elaborate magnetising of my throat and chest. Before doing so, however, he appealed with a deep obeisance to Emperor, who was standing behind me, and asked permission. Having received it, he explained that I was under the control of a very high spirit without whose permission he dared not touch me. Having completed the operation he turned again, bowed low, and Emperor seemed to come forward. I felt the presence of Emperor's touch. The spirit controlling Mr. Butland was appealed to by Mr. Beattie as to a remedy which he had advised for me, and again some three or four spirits were "called in consultation." Dr. E. said there were very many spirits who wished to manifest, but he could not allow them, as it would hurt the instrument. Mr. Beattie's father next manifested. He had been present before and had communicated through the table, and had touched Mr. Beattie in a way peculiar to himself. Amongst other things, he had given a peculiar Masonic knock, which Dicky caught up and was highly delighted with! | | | ~~~~~ | | | may represent it. After this control ceased the medium's face changed to an expression of great sweetness. He came over and stood before me, and looked down on me with a smile of great affection. He then sat down on my lap, took my hand and clasped it in both of his, straining it to him. Finally he put his arm round my neck and laid his head sobbing on my shoulder. The sobs were so violent as to shake us both, and indicated delight rather than pain. The medium then rose and gazed with a rapt expression upwards. The face was extremely beautiful. The arms were extended to heaven, and the lips moved in prayer. The arms were now and again drawn down on my head as though calling down angel ministers, and I was conscious of a very pure and soothing presence and influence. I have no doubt A. W. was the controlling spirit. I asked her if she were weeping for sorrow. She signed very earnestly "No." I asked if I caused her pain, and she eagerly embraced me afresh. Was she near me often? "Always" was faintly whispered. Could I do anything for her? Apparently, no. Was she happy? Yes. She turned and gazed again at me with a face of rapt, almost agonised affection, and left the medium, who was again controlled by Dr. Elliotson.

I inquired about the spirit who had just been present, but could get no answer except that she would communicate with me herself hereafter. She expressed great delight at my having recognised her. Soon after this the control ceased, and we closed a very remarkable séance.

Mr. Butland's mediumship is of a very remarkable type. The face is a good one, with pleasant features, and a full black beard and moustache. When controlled the face is very expressive, and admits of great change of expression. The gestures are fine and the attitudes would be a fine study for a sculptor in some cases. Both expression and gesture change very rapidly, and a stranger has no difficulty in recognising the emotions intended to be conveyed. At times the pathos is very great and most strikingly depicted. Tears flow from the eyes, and the whole man is thrown into the character he is depicting, for each representation has its strongly-marked individuality, which is maintained throughout.

Few of the spirits speak, except Dr. Elliotson, Mr. Dickie, and Mr. Charleton.

Wednesday, January 15th, 1873.—Séance at Douglas House.—The room was lighted with a red light sufficiently strong to enable us to see perfectly what was going on. We could observe the lifting and floating of the table to the height of two feet or more.¹

Tuesday, January 21st.—Séance at Douglas House.—The usual phenomena occurred. The table was floated repeatedly, and raised from the ground two feet without contact. . . . Dicky stated that he was the spirit who trod so heavily in time to music, and shook the room. He illustrated his remark by shaking the floor, and saying that that was his peculiar sound. [It appears that this séance was held in half-light, though Mr. Moses does not mention the fact.]²

January 25th.—Séance at Douglas House.—The physical phenomena commenced at once, and on one occasion the table was floated to the level of our heads; this in clear light. Dicky was requested to bring something, and accordingly he fetched part of an ivory puzzle out of the drawing-room, and a heavy bronze candlestick out of the dining-room. The latter struck me heavily on the head, and hurt me considerably.³

¹ *January 15th.*—Séance in red light. Great movements of the table. It was repeatedly lifted up to the level of our faces, even without touching it. Subdued light, quite sufficient to see the table and our hands. The table was moved and floated several times; we could watch in light its every movement.—S.T.S.

² *January 21st.*—Séance. Half light, enough to see our hands. The table was lifted to a considerable height twelve times.—S.T.S. We again sat in light.—M.S.

³ *January 25th.*—Séance. A candlestick brought from next room through

January 29th.—Table tilted, moved, and floated as usual. Dicky came and tilted the table near Dr. Speer. I lectured and forgave him, and he danced about in great glee. [This sitting is plainly the one referred to below by Dr. Speer, who mentions that there was some light in the room, a fact which seems to have been only occasionally noted.]¹

Sunday, February 23rd.—Séance at Douglas House. Present, the usual circle, with Mr. Harrison, Editor of the *Spiritualist*.—In order to avoid the usual séance-room [which Imperator desired to be kept exclusively for the intimate group] we sat in the breakfast-room, the firelight being excluded as well as possible. The usual raps and creaks, which had been plainly audible at dinner, commenced at once, and Dicky was particularly lively. We were then requested to darken the room, and the light which had been round us vanished, and the sounds ceased. Presently my chair began to move, and I saw light coming as it were through the door. At once my chair was withdrawn from me, and placed on the table; from which position it toppled over to the floor again, whilst I was shot to the end of the room under a side table, and three articles were put upon the table, viz., a carved ivory napkin-ring from under a glass shade in the drawing room, a carte de visite from the same room, and a chamois horn from the entrance hall. We all felt cold, and the influence was very strong.

We made a break now for tea, and when we returned Dicky again fetched a compass from the drawing-room.²

Tuesday, March 4th.—Séance at Douglas House.—A very loud knock on the table came as I was describing Mrs. Jencken's knocks. It was a distinct imitation of hers, but not quite so loud. Dr. Speer had got a magnet, which he put on the table, as an experiment. I do not know how far that influenced the noise, which was very loud.

We had joined hands, contrary to our usual habit, and when a light was struck (on the heavy blow coming) we found on the table a little silver tray with an orange and rose upon it—the orange for me, I was coughing, and the rose for Mrs. Speer. Knocks sounded all over the room. [Note that Dr. Speer makes the orange a biscuit.]³

closed doors, and was thrown at Mr. M., hurting him much. The table was repeatedly lifted, higher than ever.—S.T.S. We saw a form surrounded with light standing between myself and the medium.—M.S.

¹ *January 28th [29th].*—Séance. Still greater levitation of the table. We had almost to stand to keep our hands on it; one leg was placed on the arm of my chair five times. A chamois horn was quietly brought through the locked doors, and thrown on floor; light partial.—S.T.S.

² *February 23rd.*—Séance below with Mr. Harrison, Editor of the *Spiritualist*. Several objects brought into the room from the floor above; a heavy chair placed on the table.—S.T.S.

³ *March 4th.*—Séance. Two violent blows of metallic sound struck on the

Monday, March 10th.—Séance at Douglas House.—Curious spirit knock came like a sharp tap with a pebble. I had heard the same sound before in my bedroom. It was very metallic and clear. Imperator spoke in answer to questions at some length. [Here the bringing in of two objects is noted by Dr. Speer only.]¹

Sunday, March 15th.—We sat (Dr. S. and I) below stairs, and had many knocks. The room shook, and the knocks occurred just the same when our hands were removed and our feet placed on the table. We had several messages, one purporting to come from Dr. Speer's little sister, C.P.S.S. Imperator came. He spoke with difficulty, and said that many spirits were round us. The noise on the table, chair, bookcase, and harmonium stool was very remarkable, continuing all the time that I was entranced. Before the trance passed, a very hard knock was given on the table.²

March 19th, 1873.—Douglas House.—Dr. Speer and I sat alone in the room below. The spirit above described [as making loud metallic raps] came and knocked very violently. Dr. S. had in his hand a small steel hammer, used in sounding the chest, and with it he struck violent blows on the table, which were responded to by still louder knocks from the spirit. The knocks were of the same intense and metallic character as before. The force exercised must have been very great.

We were finally told to go upstairs and sit in the séance-room. Mrs. Speer joined the circle, and little Pauline came and rapped in the cupboard of the bookcase. The raps were clear and the same as we have heard from her before. She gave her name. Dr. S. asked for a message. She said, "I wrote," alluding to a previous evening when there had been a great noise in the cupboard. Dr. S. looked in the cupboard, and found his marked piece of paper covered on one side with "Dieu vous garde.—C. P. S. Sperr" (*sic*).

[This mis-spelling is noticeable in connection with the question how far the mis-spelling of names, when given by raps or direct writing, affects the question of identity. Here we have a control which returns frequently, and shows knowledge of the brief earth-life, and the full name of the little sister of Dr. Speer's, whom it claims to be. Yet the

table; a silver salver with a flower and biscuit brought in from adjoining room, doors being locked.

¹ *March 10th.*—Séance on ground floor. Extraordinary metallic blows again dealt on table, and some on the floor. Two objects brought in from above and dropped on the floor.—S.T.S.

² *March 16th [15th].*—C. P. S. S. came, also Prudens Scientiæ. Extraordinary and unaccountable sounds heard in a closed cupboard to my right hand.—S.T.S.

familiar name is thus mis-spelt. On the other hand, certain names of infant children (as will be seen later, Feb. 10th, 1874) were spelt with great exactness. So again, of two Greek names mis-spelt in direct writing, one was thoroughly familiar to Mr. Moses, who was much disgusted at the blunder. The inference, as stated by the controlling intelligences themselves, seems to be that when a name is rapped out or given in direct writing its production is of the nature of a *physical phenomenon*, which may be more or less successfully performed, and is not necessarily performed by the spirit itself whose name is given. The mere fact that a name is given by direct writing is thus no proof of identity; and neither is a blunder in spelling it any disproof.—F.W.H.M.]¹

Sunday, March 23rd, 1873.—Dr. S. and I sat in the lower room. We had the usual sounds, especially the metallic knock very loud. A new spirit manifested, who gave the name of the Spirit of Art. There was also a noise in mid-air, apparently between Dr. S. and myself, as of the twanging of a stringed instrument. There was no such instrument in the room, and I am at a loss how to account for it. A spirit also imitated the drumming of a tune. The knocks were at times exceedingly loud.²

Monday, March 24th, 1870.—Dr. and Mrs. S. and I sat in the study. We had the usual knocks, and Imperator answered questions. I had magnetised a sheet of paper, and put it under the table. Imperator, speaking through me, told Dr. and Mrs. Speer to hold my hands and he would give me a “pleasing test.” Accordingly, when I came out of trance I found my hands grasped. This continued until a light was called for by four raps, when we found the paper covered by minute writing. The annexed is as near a *facsimile* as I can make. [A message of about ten lines of general advice is here copied. This sitting is noticeable from an evidential point of view, from the mutually supplementary accounts of Mr. Moses and Dr. Speer. Dr. Speer’s statement: “I myself kicked the pencil away from the paper,” apparently means “in order to make sure that, hands being held, no writing should be done with the feet.”—F.W.H.M.]³

¹ *March 19th.*—Séance. Tremendous raps, imitating and exceeding those made by myself with a percussion hammer. These sounds occurred both in my study and breakfast-room. C.P.S.S. [the infant sister of Dr. Speer, from whom frequent messages were alleged to come] gave a message from the cupboard.—S.T.S.

² *March 23rd.*—Séance on ground floor. Great blows struck on table; knocks and sounds of every kind. Gravel thrown through closed window; some stringed instrument was heard playing in mid-air. There was none in the room.—S.T.S.

³ *March 25th [24th].*—Séance in study. One metallic blow struck on table,

Wednesday, April 2nd, 1873.—The anniversary of my first séance. I have now kept an accurate record of events for a year. . . . A short time after sitting, Dicky and Rector manifested loudly, and J. N. L. came. She said [by raps] she wished to introduce her brother, who gave the name of John Lydgate; said he was a monk who lived about 1420, at Bury St. Edmunds, at a Benedictine monastery; that he got his education at Oxford and travelled abroad; that he kept a school of poetry, and published the *History of Thebes* and the *Siege of Troy*. Affinity had brought him to me.

This information has since been verified in the most remarkable manner by Mr. Noyes, who writes me that John Lydgate was exactly what he professes to be, and that he studied at Oxford, Paris, and Padua. The *Siege of Troy* was a poetical romance of 28,000 lines.

We have not before had so circumstantial a description.¹

April 19th, 1873.—Mr. Deane, organist of Trinity Church, Eastbourne, joined our circle. We had several loud knocks on the table, and creaks and taps, but no communication. At one particularly loud crack from the metallic spirit who has given the name of John Dee, Dr. Speer saw in the half-light a shadowy arm making impact on the table. It appeared to come from my elbow. My arms at the time were folded on the table. Mr. Deane confirmed by reference all

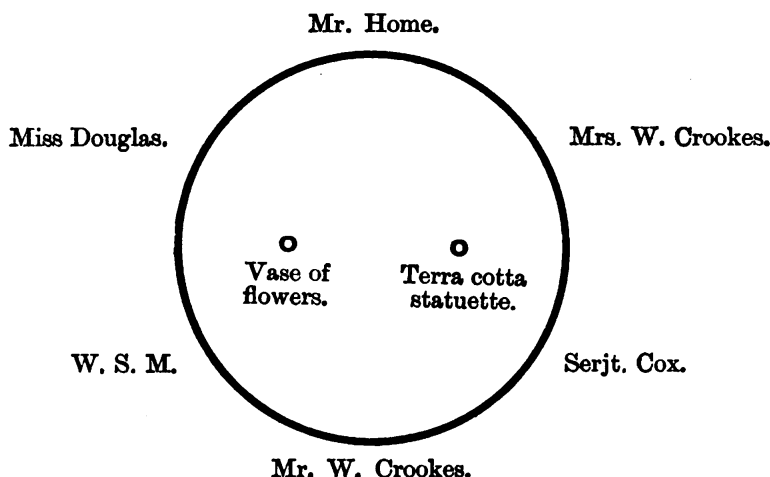
and one on the harmonium. The best and minutest spirit-writing (direct) yet obtained, and signed by four spirits, viz., Imperator, Rector, Doctor, and Prudens. N.B.—The paper was carefully examined by us all immediately before extinguishing the light, and I myself kicked the pencil away from the paper. The writing was *undermost*.—S.T.S.

¹ *April 2nd.*—Séance. Mrs. De M., Messrs. N. and Percival joined the circle. Janet Nares Lydgate gave her name for the first time, and brought her brother, who died in 1490. He gave minute details of his earth-life, all of which were found to be absolutely correct by three of the sitters during the following days and after examination of records. Raps were heard all over the large dining-table. A large stone was brought in (through locked doors) from my study. Hands held the whole time.—S.T.S.

April 2nd.—This evening Mrs. De Morgan, Mr. Percival, and Mr. N. joined our outer circle. Manifestations soon commenced. Rector shook the room, and walked round the circle with a heavy step. Very many sounds and raps were heard, all different. We remarked the spirits had promised to come, and seemed very numerous. They rapped out, "We are." J.N.L. introduced her brother to the circle; he told us he had lived in the reign of Henry V., had passed into spirit life in 1420, was a monk at Bury St. Edmunds, was of the Order of the Benedictines, kept a school, and had been attracted to the medium by affinity and love of education. He had studied at Oxford and abroad, and had translated *The Siege of Troy*. J.N.L. then informed us she was in the second sphere, had passed away young. Imperator came with his soft thud on the table, telling us by raps to join hands. In a few minutes, through the table, message was given, "We have

the particulars given to us by Dr. John Dee and Dr. James Nares, who is Charley's guardian. The particulars were principally written through my hand by Doctor.²

April 30th, 1873.—Séance at Miss Douglas's, 81, South Audley-street. Present: Mr. and Mrs. Wm. Crookes, Serjeant Cox, Miss Douglas, W.S.M. Mr. D. D. Home, medium.



We sat in a well-lighted room—a bright fire, a shaded reading-lamp, and two candles, which latter were finally extinguished, the light from other sources being ample. The table was covered with a cloth, and the fireplace was at Mr. Crookes' back. The room was crowded with furniture. We had not sat very long before the table became uneasy. Small raps were heard, which gradually increased in power, though they never reached anything like the intensity of those to which I am accustomed. By the time that the raps had become con-

brought stone. Wait." Presently the medium was greatly convulsed, and suddenly a large stone was rolled violently across the table and fell on Mr. Percival's knee. The stone had been brought from the hall through a locked door, every hand at the table being held during the process. Mr. Percival had been anxious to have a proof of "matter passing through matter," and this indeed was a solid one, as the stone was very large and heavy.—M.S.

²*April 19th.*—Séance at Eastbourne, with Mr. Deane. Constant raps. One great metallic blow. I saw the hand and arm.

April 26th.—Séance. Return of band. Great power exhibited. The table thrown down, and replaced three times of its *own* accord. Great raps and metallic blows. Sounds as of a heavy tread constantly walking about the room. Objects shaken by it. Lyre sound again heard.

April 28th.—Séance extraordinary. I. did not come; P. did. Great and uncontrolled power exhibited. Table moved in all directions—raised high up in mid-air several times. Great difficulty in controlling it. John Dee came with immense force—cause as yet unknown.

firmed Mr. Home judged that he might experiment with the accordion. He took it up in his right hand and held it under the table. Soon it was played, and questions answered by notes struck upon it. Finally it played "Home, sweet Home" very sweetly. At one time Mr. Home's hand was withdrawn from under the table, and he allowed it to go where it was impelled, still holding the accordion. It drew steadily towards the reading-lamp, and in full light we saw it playing, expanding and contracting steadily. Mr. Home held it by the bottom, the keys being downwards. After this it was replaced under the table, still in Mr. Home's hand, and Serjeant Cox was told to look under the table. There he saw the hand—a full-sized man's apparently—playing the accordion. About that he is absolutely certain. It was light enough to be quite visible. "Ye banks and braes of Bonny Doon" was partly played, and we were all touched by hands. One was a little baby hand—small, delicate, and very soft. It patted my knee very freely, and anticipated my mental questions. Miss Douglas' bracelet was moved on her arm close to my eyes. Questions were answered upon it, and at one time the raps upon it were loud enough to be heard all over the room. Hands came up under the cloth and touched us, and questions were answered on the accordion both by raps and by the notes.

The *lyre sound*, which is familiar to us, was heard very distinctly, even when the accordion was away from the table.

By degrees Mr. Home's hands and arms began to twitch and move involuntarily. I should say that he has been partly paralysed, drags one of his legs, moves with difficulty, stoops, and can endure very little physical exertion. As he passed into the trance state he drew power from the circle by extending his arms to them and mesmerising himself. All these acts were involuntary. He gradually passed into the trance state, and rose from the table, erect, and a different man from what he was. He walked firmly, dashed out his arms and legs with great power, and passed round to Mr. Crookes. He mesmerised him, and appeared to draw power from him. He then went to the fireplace, removed the guard, and sat down on the hearthrug. There he seemed to hold a conversation by signs with a spirit. He repeatedly bowed, and finally set to work to mesmerise his head again. He ruffled his bushy hair until it stood out like a mop, and then deliberately lay down and put his head in the bright wood fire. The hair was *in* the blaze, and must, under ordinary circumstances, have been singed off. His head was in the grate, and his neck on a level with the top bar. This was repeated several times. He also put his hand into the fire, smoothed away the wood and coal, and picked out a live coal, which he held in his hand for a few seconds, but replaced soon, saying the power was not sufficient. He tried to give a hot coal to Mr. Crookes, but

was unable to do it. He then came to all of us to satisfy us that there was no smell of fire on his hair. There was absolutely none. "The smell of fire had not passed on him." In the trance state he passed about the room amongst the furniture without touching any. He moved the lamp to the mantelpiece. He spoke in a soft, subdued voice, called himself "Dan," and said he had a work to do in London. During the evening we never heard who the spirits were, but I was told that friends of mine were present.

[Mr. Crookes, to whom I (F.W.H.M.) have shown this account, comments as follows:—

March 9th, 1893.

I have a distinct recollection of the séance here described, and can corroborate Mr. Stainton Moses' account. I was not well placed for seeing the first part of the "fire test" here recorded. I knew, from experience, that when Home was in a trance much movement or conversation on the part of the others present was likely to interfere with the progress of phenomena. My back was to the fire, and I did not at first turn round to see what he was doing. Being told what was taking place, I looked and saw Home in the act of raising his head from the fire. Probably this was the last occasion of the "several times" it was repeated, as I have no recollection of seeing it more than once. On my expressing great disappointment at having missed this test, Mr. Home told me to leave my seat and come with him to the fire. He asked me if I should be afraid to take a live coal [ember] from his hand. I said, No, I would take it if he would give it to me. He then put his hand among the hot coals [embers], and deliberately picked out the brightest bit and held it in his hand for a few seconds. He appeared to deliberate for a time, and then returned it to the grate, saying the power was too weak, and he was afraid I might be hurt. During this time I was kneeling on the hearthrug, and am unable to explain how it was he was not severely burnt. The fire was of wood, Miss Douglas never burning coal in her reception-rooms. At the commencement of the evening a log of wood had been put on, and this had been smouldering throughout the evening. My recollection of the fire is that it was not a particularly bright one.

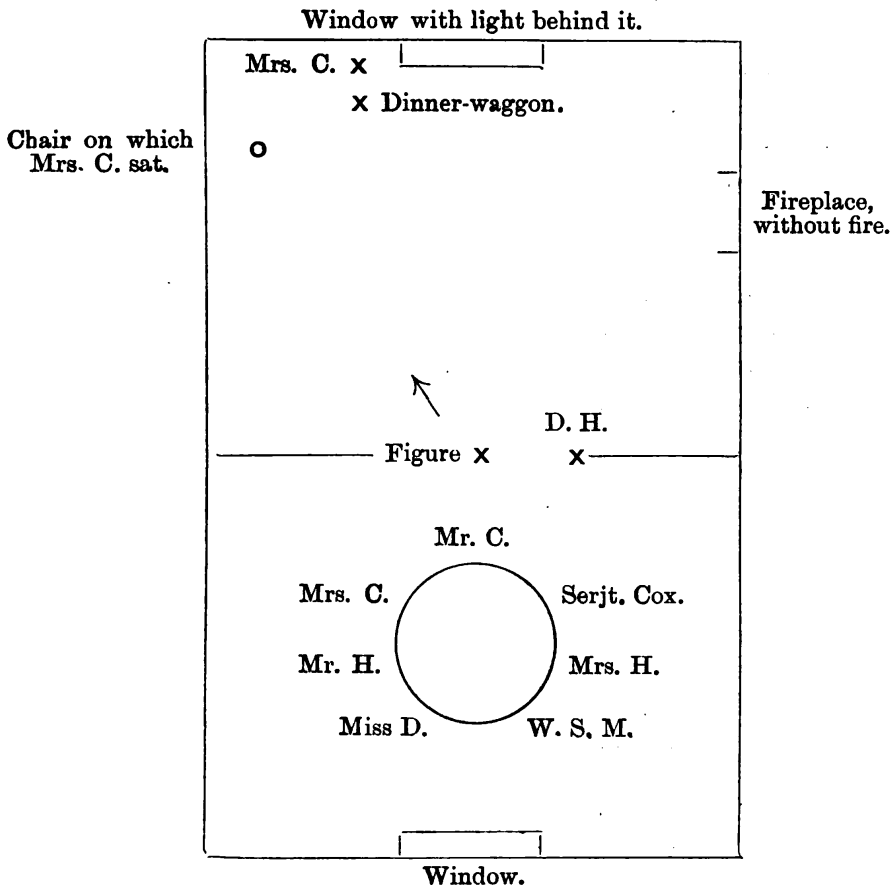
I do not believe in the possibility of the ordinary skin of the hand being so prepared as to enable hot coals to be handled with impunity. Schoolboys' books and mediæval tales describe how this can be done with alum or certain other ingredients. It is possible that the skin may be so hardened and thickened by such preparations that superficial charring might take place without the pain becoming great, but the surface of the skin would certainly suffer severely. After Home had recovered from the trance I examined his hand with care to see if there were any signs of burning or of previous preparation. I could detect no trace of injury to the skin, which was soft and delicate like a woman's. Neither were there signs of any preparation having been previously applied.

I have often seen conjurers and others handle red-hot coals and iron, but there were always palpable signs of burning. A negro was once brought to my laboratory, who professed to be able to handle red-hot iron with impunity. I was asked to test his pretensions, and I did so carefully. There was no

doubt he could touch and hold for a brief time red-hot iron without feeling much pain, and supposing his feet were as resisting as his hands, he could have triumphantly passed the "red-hot ploughshare" ordeal. But the house was pervaded for hours after with the odour of roast negro.

WILLIAM CROOKES.]

Wednesday, May 7th, 1873.—Séance with Mr. D. D. Home, at Miss Douglas', 81, South Audley-street. Present: Mrs. Home, Serjeant Cox, Mr. and Mrs. W. Crookes, Miss Douglas, and myself.—We had been told at the last séance to sit in the dining-room. Miss Douglas had forgotten, and the fire was newly lit and the room unprepared. We sat round the table for fifty minutes with no result. During all that time I felt power drawn from me, and was partially entranced. The phenomena commenced with faint raps on the table.



Mr. Home took the accordion in his hand, and held it under the table. During this time raps occurred near me and on my chair. The accordion played a strange, weird melody, unlike anything earthly I ever heard. The table rocked about like a ship at sea—rocked, groaned, and finally separated at the joint. Nothing, however, was

made of this, and the table was joined again. A chair just behind Mr. Home began to move, and was considerably moved round. We could all see it move, but stealthily, and when the intent gaze was not fixed on it. We found invariably that direct gaze would paralyse the movement at once. . . . Suddenly Mr. Home passed into trance, and spoke in his natural voice, but of himself in the third person. He spoke of a spirit near (Hamilton Dundas), who had been lost in the *President*. Miss Douglas knew him.

Mr. Home now rose from his chair, and . . . went into the inner dining-room, taking the accordion with him, and placing it on the dinner-waggon. [Carving-table.—E. Crookes.] The firelight was lowered; the reading-lamp was put out of the room; the gas behind the window at the end of the room was lowered, and we sat in gloom; the window at the end showing out in bold relief. During the evening Mr. Home stood near the fireplace, and kept us informed of his position. "Now Dan is here; now Dan is touching the, &c., &c." We all saw a hand descend from the top of the curtain and play the accordion. It was a large hand, and its reflection on the window blind was strong. After this a head showed in similar way. When Mrs. Crookes was told to go into the room and occupy the chair marked in the plan, a form was materialised as far as the middle. It floated near the folding doors, and advanced towards Mrs. Crookes, who screamed, and it vanished.

[Mrs. Crookes, to whom I (F.W.H.M.) have shown this account, makes the following comments:—

March 9th, 1893.

This is an accurate account as far as it goes of one of the most interesting séances I ever had with Mr. Home, and I have on several occasions recounted the incidents to my friends. When Mr. Home took me by the hand and led me into the back dining-room he placed me in a chair at the side of the window and carving-table (not dinner-waggon), and facing the party in the other room. The window had ground glass in it, no blind, and the gas behind was bright enough to show everything in the room distinctly. Mr. Home then left me and stood between the two rooms. The accordion was immediately taken from his hand by a cloudy appearance, which soon seemed to condense into a distinct human form, clothed in a filmy drapery, standing near Mr. Home between the two rooms. The accordion began to play (I do not remember whether on this occasion there was any recognised melody), and the figure gradually advanced towards me till it almost touched me, playing continuously. It was semi-transparent, and I could see the sitters through it all the time. Mr. Home remained near the sliding doors. As the figure approached I felt an intense cold, getting stronger as it got nearer, and as it was giving me the accordion I could not help screaming. The figure immediately seemed to sink into the floor to the waist, leaving only the head and shoulders visible, still playing the accordion, which was then about a foot off the floor. Mr. Home and my husband came to me

at once, and I have no clear recollection of what then occurred, except that the accordion did not cease playing immediately.

Mr. Serjeant Cox was rather angry at my want of nerve, and exclaimed : "Mrs. Crookes, you have spoilt the finest manifestation we have ever had." I have always regretted that my want of presence of mind brought the phenomena to so abrupt a termination.

ELLEN CROOKES.]

May 9th.—Douglas House. Dr. and Mrs. S. in study.—A very interesting séance. We joined hands, and in that position had loud knocks from Philosophus, but no movement of table. Dicky came and brought very gently an ivory piece of puzzle from the drawing-room. At my request he fetched another. After this I felt something crawling over my right hand (which Mrs. S. held) and could not make out what it was. When a light was struck we found it to be a marker from Mrs. Speer's bedroom. It had *crawled* over my hand, and was placed directly in front of her, with the legend, "God is our refuge and strength," right before her eyes. It was folded and arranged very neatly. During the whole time we grasped hands. A piece of mignonette in my button-hole was taken out and passed over my face and hair, and over Mrs. Speer's face. As we concluded the séance a pillar of light, very bright and diffused, descended on the centre of the table and passed round the circle, vanishing near the ceiling. It was like a flash of light at first.¹

Wednesday, May 14th.—Douglas House. Dr. and Mrs. S. and self.—The usual manifestations, rapping, tipping, and floating of table. No spirit lights, but the lyre sound, as we have named it. The sound had never occurred except in the lower room and in the dining-room, where there were musical instruments—a piano and a musical clock—on which it could be imitated, and I had formed the idea that it was necessary to have such means of forming the sound. Here, however, it came very much more distinctly than I had ever heard it before, close to our ears, and moving about apparently in mid-air. It seemed like the plucking of a string or strings. There was no attempt at a tune, but the sound was clear, and varied in tone and pitch. It was repeated several times over, and continued more or less for 20 minutes or more. Two articles were brought from Mrs. Speer's bedroom. The séance did not last more than three-quarters of an hour.²

Sunday Evening, May 18th, 1873.—Douglas House. Our circle and Mr. Harrison. . . .—Scent was brought, not as before, but by a

¹*May 9th.*—Séance. Hands all held. Two ivory puzzle pieces brought from drawing-room, and a bookmarker from our bedroom. Flowers taken out of Mr. M.'s coat and brushed over my wife's face. Philosophus came.—S.T.S.

²*May 14th.*—Séance. Lyre spirit (Grocyn) manifested well, and close to us. Two objects were brought *downstairs* from a box in our bedroom ; doors as usual locked.

cool wind laden with the odour. It was like otto of roses, very powerful. As it passed round the circle Dr. and Mrs. Speer, and I saw a figure carrying it apparently. I also saw a figure in the middle of the table when the lyre sound was heard there. Rector manifested very forcibly.¹

¹ *May 18th.*—Séance with Mr. W. Harrison in our dining-room. Rector with us the whole evening, displaying great power and shaking the whole room. Grocyn came again. Cards were brought into the room from the drawing-room. Cold columns of air laden with rose scent circulated around us. At 3.30 in the morning the handles of our bedroom were violently shaken.—S.T.S.

[Mrs. Speer has incidentally given me a curious description of this nocturnal sound. I had asked her whether the servants at Douglas House or elsewhere had ever commented on the musical and other noises. Mrs. Speer replies (October 26th, 1893):—"In the Isle of Man we had a furnished house, and took our own servants. At Ventnor we had a flat to ourselves and sat very little there. At Shanklin we had, for three years, a house of our own, where the most remarkable séances occurred. It was here that Mentor used to make such beautiful scent from the flowers, scenting the house and perfuming flowers that we were wearing. While speaking of scent, I may tell you that one summer we shut up our London house and took all the servants to Shanklin. We had occasion to ask someone to enter the house. The lady wrote saying the spirits were evidently taking care of it, as it was filled with beautiful scent—no one in it. As a rule our servants slept at the top of our house, and they made no remarks concerning noises, except on one occasion, when Dr. S. and Mr. S. M. had been sitting in a lower room, opening into the garden, and near the servants' apartments. The manifestations had been very strong, and after the gentlemen left the room the servants said they heard so much pounding in the room that they felt frightened and went to bed as quickly as possible. We were told afterwards that so much power had been generated that the spirits had to make the noise to get rid of it. A similar circumstance occurred to me and Dr. S. one night. Soon after we had retired to bed the handle of our door was violently shaken. I thought a burglar had arrived; he, who did not hear well, said, 'Perhaps it was nothing.' A moment afterwards the door leading into the dressing-room was also shaken loudly. On looking outside there was no one to be seen. We were afterwards told that a spirit had been attracted by the spiritual light over the house, and had used up power that had been left by shaking the doors. The spirits did once give three loud raps at my bedroom door to call me down to a séance, Mr. S. M. being downstairs. And mental questions have been answered by raps on the wall, while I was in one room and Mr. Moses in another." This last remark relates to another question; as to phenomena occurring to Mrs. Speer in a room apart from Mr. Moses.—F.W.H.M.]

May 27th.—Séance at Douglas House. Dr. and Mrs. S. and I.—Lyre sound, scent while hands were held. A large materialised hand was passed over Mrs. Speer's up-turned face, as she was waiting for the

sprinkling of the scent, which seemed to come down from the ceiling. It was a large hand, and startled her so much that we closed the séance. I afterwards ascertained that the hand was Mr. C—r's. He had come to say farewell, being called to other work, and had touched Mrs. S. in mistake.

¹ May 26th [27th].—Séance very good. Grocyn still developing ; scent (liquid) thrown over us all from above ; a hand touched Maria. The table lifted its leg.

June 7th.—Séance. Grocyn again constantly with us, playing in all directions, sometimes close to us, at other times distant. A brass butterfly was brought in from drawing-room, all hands being held. Frequent appearance of spirit lights. Rector came.

June 9th.—Séance. Grocyn came again as usual. Verbena scent appeared, first in aërial form, and then in repeated showers.

June 16th.—Séance. Miss Burkett, Miss and Mr. Percival.—Grocyn, as usual. Two scents. Long address from Imperator ; during which table lifted.

June 20th.—Séance very good. Grocyn's manifestations were most extraordinary. A candlestick was brought from the dining-room, and shell fell straight down from the ceiling behind me on the back of my arm-chair. The table rolled about in every direction. Showers of liquid verbena scent, and another nameless scent, fell down upon us. Sometimes it was poured on one of my hands alone. Columns of very cold scented air passed round the room. A cross was brought to me of silver enamel. Direct writing under table. At the close of séance John Dee gave two tremendous blows on the table.

June 21st.—Séance very satisfactory. Grocyn and his friend the Welsh Harper again manifested in a most extraordinary manner, taking in the whole range of the gamut upon their invisible instruments. Three crosses were brought with the message (by raps) : "*One for each.*" Scent was again repeatedly showered down. Between thirty and forty spirit lights appeared, many of them as large as large oranges. They began near the floor, then ascended, and at last by request came within our circle, so that we might have touched them. One came down (by request) on the table, and gave three loud raps, as though it had been done with the bottom of a lamp. The appearance of several of them may be thus represented. The band which I saw is stated by the others to have been in reality the finger of a hand crossing the lamp, which was like bright moonlight. Many of the lights were amorphous, or rather formless. They succeeded each other with great rapidity.



June 23rd.—Séance. We had this day fitted up a cabinet by opening the door of the bath-room, and hanging in front of it a heavy curtain with a square aperture. Mr. M. sat in this cabinet upon a reclining chair. Large lights soon appeared, and did so about fifty times. They emerged from the aperture, and came into the room, casting reflections upon objects. Some were so large and bright as to show the whole of the lintels and doorposts. They came very close to the table upon which our hands were placed, and on which table there came most unexpectedly the little raps of C.P.S.S., with her French message : "*Dieu vous garde.*"—S.T.S.

Friday, June 27th.—Dr. and Mrs. S., Mr. H., and self. — We sat first in the dining-room. The knocks began almost directly. The musical sound of Grocyn and the scent came, and a stone was brought from my house in Clifton-road, a distance of half-a-mile. Emperor spoke very briefly, and told us to go upstairs. I had a very distressing headache, and the atmospheric conditions were not good. I sat in the cabinet, and the other three on the sofa outside. Lights soon came, whilst I was in deep trance. They are described to me as of pale, soft light, which was surrounded apparently with drapery. Mr. H. described it to me as a luminous crystal with a hand holding it. Mentor, on being asked whether it were his hand, assented, and showed a gigantic finger before the light. There were about thirty lights, and some of them were very large. They flashed by with a comet-like motion at times, and then again stood at the opening, gradually fading away.

They generally seemed to radiate from a solid centre of luminosity and to be shrouded in some soft drapery. Others were apparently solid, like luminous ice. After the lights had been shown Mentor controlled me (first time), and I walked out through the opening and sat down at the table, talking in a brisk, cheery voice, quite unlike Emperor's. The control did not last long, and I woke refreshed and with my headache gone.¹

Saturday, June 28th.—Dr. and Mrs. S. and self.—Musical sounds, scent, knocks and tilts. Mentor controlled, and showed his light, flashing

¹ *June 27th.*—Séance. Mr. W. Harrison, Editor of the *Spiritualist*, joined our circle in the dining-room. Grocyn again manifested well. Scent thrown over everyone, loud knocks, stone brought into the room. I happened to put my hand out into the middle of the table, and felt another hand. N.B.—The medium and his chair had been removed from the table. Emperor came and requested us to go upstairs and try for lights as before, Mr. M. sitting in the cabinet. They came almost immediately, of various shapes and sizes, some very large. They came into the room and illumined the doorposts distinctly ; on one something like a large finger seemed to rest.



The above represent the outlines of these lights. They were all of a pale bluish-green, or rather greenish-blue, tint. Many of them had a perfectly distinct hard outline and a bright nucleus. Mr. Harrison says that such lights could by no possibility be imitated [Mr. Harrison was an electrician], and imagines that they were produced by hands holding crystals with drapery falling on them. At the close Mentor brought the medium out of the cabinet and gave us a short address.—S.T.S.

it close to Dr. and Mrs. Speer as they sat at the table. It was bright and of large size. Rector also manifested.¹

Sunday, June 29th.—Dr. and Mrs. S. and self.—The lyre-sound of Grocyn was the most pronounced I have yet heard. He answered questions freely with it and played a duet, varying it to represent the sound made by bells. He told me that there were seven musical spirits concerned in manifesting, but we could only distinguish three distinct sounds. One was like the very small string of the harp, the other was like the very deepest bass of the violoncello, rich, full, and very powerful. It sounded freely in our midst. Scent was showered on us, and three books were brought from one of the cupboards of the book-case and laid on the table, my chair having been previously withdrawn to the end of the room. They were all books belonging to Dr. Speer which had been lately in use. The table was a good deal tilted. Many raps and sounds were made, and especially Mentor knocked, first on the table, which was quite out of my reach; and then immediately on the harmonium. I could see him passing backwards and forwards. Indeed, the room was full of diffused light—I never saw more—in the form of foggy luminous mist. Little points of light flashed out now and again, but no distinct spirit-lights were made.²

Monday, July 1st, 1873.—Dr. and Mrs. S. and self.—The day was so oppressive and hot that we had not thought of sitting, but I suggested trying what could be done under very unfavourable circumstances. Grocyn soon manifested, with very loud thrumming, of deeper tone than we ever had before. It was as if some power were thrumming the deep string of the double-bass. With this were intermingled other sounds shading to the high note which we associate with the Welsh harper. The sounds were persistent and very loud. The deep bass thrilled the air and imparted a tremulous motion to the table. Scent came, and I was controlled both by Mentor and Imperator, who said that they had wished to try what could be done under such bad conditions.

Séance at 20, Mornington-road. Tuesday, July 2nd.—Mr. and Mrs. William and Mr. and Mrs. Walter Crookes, Miss Douglas, Serjeant Cox, and myself. Mr. D. D. Home, medium.—Home had received a

¹ *June 28th.*—Séance good. Grocyn came repeatedly in a most singular manner. The sounds were as if a violoncello had been played on the top of a big drum, and the strings plucked. Three other musical sounds were heard. Loud knocks on the table and harmonium alternately. Scent as usual.—S.T.S.

² *June 30th.*—Short séance by impression (weather very bad). Grocyn's sound as extraordinary as ever. Scent showered down several times. John Dee delivered some great blows on the table. M.S.I. came.—S.T.S.

bothering letter just before the séance, and we had very scant results. We were touched under the table, and roses in the middle of the table were thrown to us. I was touched on face, and knees, and hand. Raps in the neighbourhood of my chair and on the table near me.

Saturday, July 5th.—Dr. and Mrs. S. and self.—Groczyn very loud. The sounds produced are indescribable. If a powerful double-bass were thrummed on a big drum, I doubt whether it could make such a sound. They were almost continuous. The Welsh harper came, and we had a new sound, which was vastly like a squeaking whistle. This may have been attributable to the fact that the power was ill-regulated and erratic. Scent. Emperor controlled very briefly. He spoke of some very interesting discussions which I am holding with him [by automatic writing].¹

Sunday Evening, July 6th.—Dr. and Mrs. S. and self.—Groczyn's sounds were clear, bell-like, and refined. Occasionally he made a sound as of a loose or broken string, very curious and loud. The whistle developed, and was less harsh and unpleasant. No scent, but Mentor made a few small lights whilst I was awake. Knocks in cupboard.²

Wednesday Evening, July 9th.—Dr. S. and self, in study.—We sat alone, Mrs. Speer being out. The séance was very remarkable. Groczyn commenced as soon as we sat down. His sounds were portentously loud, at times causing the table to vibrate throughout. In the air was the sound as of a tambourine and a harsh shrill whistle almost like a bird's note. Knocks on the table like small objects falling and rolling about. Knocks on harmonium, cupboard, and table simultaneously. Table lifted, harmonium stool moved and brought out, my chair rapidly pulled away from the table. Books brought from the harmonium, one pulled out from the book-case, a small picture brought to the table. All placed on Dr. Speer's left hand. Scent unlike anything we had before. Message: "We show our power. Good-night," given in Mentor's knocks.

After the séance Dr. S. and I walked up and down in the dining-room, I smoking a cigar. The smell of scent became palpable through the odour of the tobacco. I casually said: "Now, if they would put it on

¹ *July 5th.*—Séance. M.A. unwell. Power erratic. Groczyn came as usual. J. Dee delivered some alarming blows—really fearful. Table moved about. A sound like a penny whistle heard several times.—S.T.S.

² *July 6th.*—Séance. Conditions good. Groczyn and his harper friend manifested in a most remarkable manner. A tambourine was heard in mid-air. The whistle, now more like a bird, was repeatedly heard all around. C.P.S.S. came, giving her peculiar knock, like the dropping of shot on the table. She gave (through the table), when inquired of: "I knock by my will." Lights seen around the medium, who himself saw them, not being entranced. They were not so distinct as when he is entranced.—S.T.S.

the blotting pad we could see it." (A pad lay on the table.) Immediately wet scent fell on the pad, and this phenomenon was repeated a dozen times, I should think. The little bird-whistle also followed us and sounded repeatedly, near the ceiling, apparently. The sound was much less than it had been in the dark room. The dining-room was well lighted, and lowering the gas did not seem to make any difference.¹

Saturday, July 12th.—Douglas House. Dr. and Mrs. Speer, Dr. Thomson, of Clifton, and myself.—We sat in the dining-room, and obtained the usual phenomena—scent, the musical sounds, raps, tilts, &c. We tried bringing the small table out from the study, but the raps came on the large dining-table at once; and we were told to move to it. We sat for the lights in the cabinet upstairs, and some large ones appeared, of a similar nature to those which I have described before. Mentor and Imperator both controlled, and spoke to Dr. Thomson. The control was short. Mentor [*i.e.*, Mr. Moses controlled by Mentor] came out from the cabinet and walked into the circle upstairs. Scent came upstairs for the first time.²

Sunday, July 13th.—Dr. and Mrs. S. and self, in study.—Groczyn's sounds very loud. Scent. Lights formed behind me, and Imperator entranced me. Dr. Speer describes the lights as being very diffused, and similar to those shown from the cabinet, but not so brilliant. Imperator spoke sadly of the difficulty of controlling me, and of the discussion which I have had with him now for a long time. I have argued out with him the question of his identity, and of the pretensions he makes, as well as of the general outcome of Spiritualism. The tone

¹ *July 9th.*—Séance. Mr. M. and self sat alone in my study. All the usual phenomena. Groczyn, the bird, scent, &c., presented themselves in a very short time, and with greater intensity than ever, the violoncello or harp sounds actually sending powerful thrills up our hands to the shoulder, and even through the body. The bird-whistle came with great power, and very close. The scent fell like rain. The harmonium bend was moved out and a number of books were brought from it one after another and placed on my left hand. A frame, containing one of C.'s certificates, was also placed across my hand, and a large book—Vol. 2 of *Count Beaulus*—was finally placed on the pile already formed on the table. Great thumps were heard almost simultaneously on the cupboard door and at the farthest end of the harmonium. On returning to the lighted dining-room, scent (*verbena*) was several times, and by desire, thrown on a blotting pad !!!—S.T.S.

² *July 12th.*—Dr. Thomson, of Bristol, joined our séance. The study table was placed in the dining-room, but the phenomena were very slight. We left it and sat round the large dining-table. Groczyn came as usual. Heliotrope scent was thrown over each in turn; and a large number of splendid lights, apparently held by hands, were seen in the cabinet. I myself saw an arm apparently holding one of these lights.—S.T.S.

was—as described to me—slow, solemn, and very impressive. A few lights were made by Mentor for me to see, but I was half-entranced.

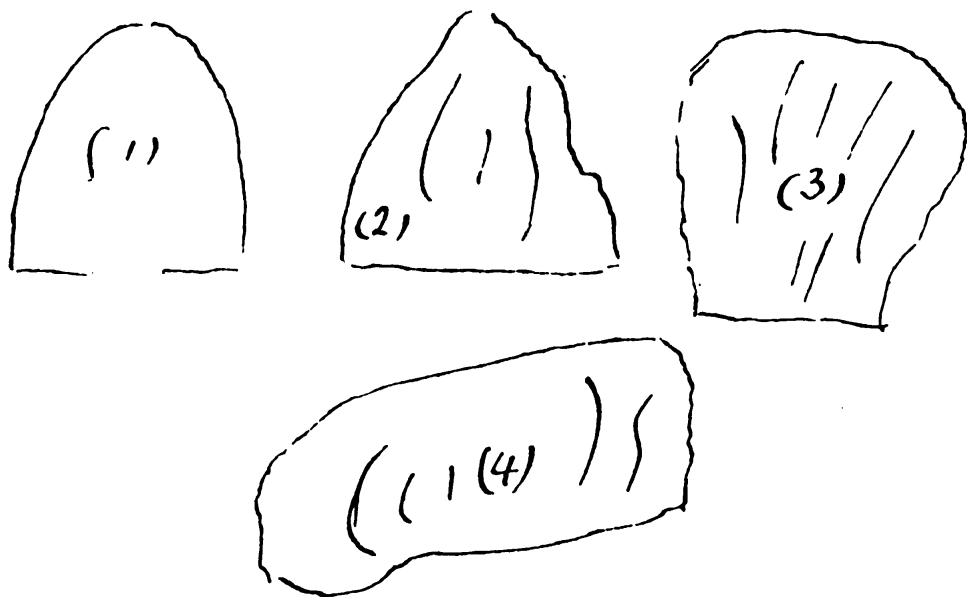
Monday, July 14th.—Dr. and Mrs. S., Mr. Percival, and self.—We sat first in the dining-room. The séance throughout was good. There was a deal of light in the room, diffused; C.P.S.S. was plain to me, and rapped on the table with the peculiar dropping rap. Raps commenced almost as soon as we sat down, and the scent came. (We had three kinds during the evening.) Grocyn's sounds were louder than I ever heard them in the dining-room, though still not so loud as they are in the study. They varied from the deepest bass to the highest treble. The whistle came again, apparently up in the air near the ceiling. Emperor came, and spoke at length in answer to Percival's questions. He promised to endeavour to put himself in communication with another medium, so as to give me corroborative evidence as far as possible. He replied also to questions about the spheres and other points. We then sat for lights upstairs, and had a number. I was in the deepest trance. Dr. S. describes them as not so brilliant as usual, but clear, and with a bright nucleus. Some were shown with a hand holding them, the hand large, and the fingers pointing upwards. Mentor controlled afterwards, and walked out as usual, talking easily, but in a totally different way to Emperor. He said the conditions of atmosphere and medium had been unfavourable. Scent was again showered through the aperture of the cabinet.¹

July 15th.—Séance in the study at Douglas House. Dr. and Mrs. Speer and myself.—Emperor, in consequence of my persistent disbelief in his pretensions, had retired, and had threatened to withdraw the power. Scent came in showers; but no other manifestation was given except a few knocks. The scent was literally rained down on us. It was a very beautiful scent, like sandal-wood, at first. Afterwards there came a scent of a totally different kind. The room was so permeated with the odour that it remained till the next day. Scent fell before we began to sit, and at intervals during the day we had perceived it about my head.²

¹ *July 14th.*—Séance. Mr. Percival joined us. Grocyn as usual, with violoncello, harp, and tambourine; sounds of a most distinctive and unmistakable character. Mr. P. greatly astonished. The whistle heard. C.P.S.S. came. Jasmine scent abundantly showered down both in the dining-room and bedroom. Large lights (held by large hands) seen emerging from the cabinet. Medium in deep trance as usual during lights. Flowers from centrepiece thrown about freely.—S.T.S.

² *Sunday, July 20th.*—Séance with Mr. M., Mr. Harrison, and self. Mrs. S. in bed. Grocyn most distinct and clear; the whistle also heard several times. Mr. H. said he thought it would develop into a voice. Raps heard all over the table, especially in front of Mrs. S.'s vacant chair. At last some extra-

August 9th.—We resumed our sitting, and Grocyn again manifested very beautifully. Mentor showered scent, and I witnessed the formation of some eight or nine very beautiful spirit-lights. They formed quite close to me and near my left hand, about a foot from the floor, floating upwards till they reached the level of the table and became visible to Dr. Speer. They were expressly made at my side, instead of, as usual, at my back, so that I might see them. They seemed to develop from a very bright speck, about the size of a pea, until they attained the size of a soda water tumbler, and showed a soft luminosity like pale moonlight. They seemed to be covered with drapery and to be held by a hand. They faded slowly out, remaining visible about thirty or forty seconds, or perhaps a minute. The largest would be about eight inches long.



Imperator came for a short control, and said that Mentor had made the lights for me to see. They dared not do so in town when I was at work, and it was not safe to make them except when I was without other demands on me. They were typical of the light the spirits shed, and had a spiritual meaning, as all spiritual phenomena had. He

ordinary knocks were heard (as I believe) on another small table and on a chair near it. When asked to knock on the table, knocks of the sharpest kind came on the table and then on the floor. It was as if large glass marbles had been thrown on the table, had bounded off on the floor, and then rolled away. Till a light was struck it was almost impossible not to believe that such had been the case. Two scents came; one (by request) saturated a pocket-handkerchief belonging to Mrs. S. Adieux. No lights.—S.T.S.

spoke very gravely and mournfully of the state of Mrs. Colt, who lies in London seriously ill with typhoid fever. Several communications have been made to me on that subject. One night at Enniskillen I was kept awake all night by loud raps. "Ill" was all the communication I could get. Afterwards, at dinner on the next day, when Dr. S. was present, raps came again. "Ill" was spelled, and when I asked who, "B. C." was given, the initials of Mrs. Colt's name. (On many occasions I have felt sympathetically ill, and have been told that the cause was the same.) Imperator spoke very mournfully and said that she was grievously ill. They did all they could, but could not get near her. He said that seven spirits were watching Mrs. Speer at Shanklin.

August 10th.—Dr. S. and self at Garrison [Ireland].—The manifestations commenced with Grocyn's lyre-sound, which was very clear and melodious. Scent came, and then the lights—some sixteen of them, one after another, on both sides of me. They were large and clear and formed near the level of my knee, rising gradually above the table. Afterwards Mentor entranced me and spoke for more than half-an-hour to Dr. Speer. He describes his mode of speech as abrupt and the tone as a hoarse whisper; all unnecessary words left out. He explained that he would bring a light on the table and knock with it. This he did several times in succession, finally showing his hand in front of the last. Dr. S. describes it as a well-formed hand. One of the attendant spirits being noisy, Dr. S. said he feared the noise would awaken the inmates of the inn. Mentor said he would send him away. He knocked three times and said, "He is gone." He did not appear again. This spirit resembles Rector very much, and is the personal attendant of Mentor, as Rector is of Imperator. He shakes the floor very much like Rector. During this and the previous night loud knockings were heard in my room, and Dr. Speer was kept awake a long time, three or four hours, by them. Mentor wished to put the light in my hand, but failed in the attempt. On one occasion the advent of scent was preluded by a prolonged whistle.¹

¹ *Detailed record of séances held at Garrison, Loch Melvin, N.W. of Ireland, by Mr. M. and self.*

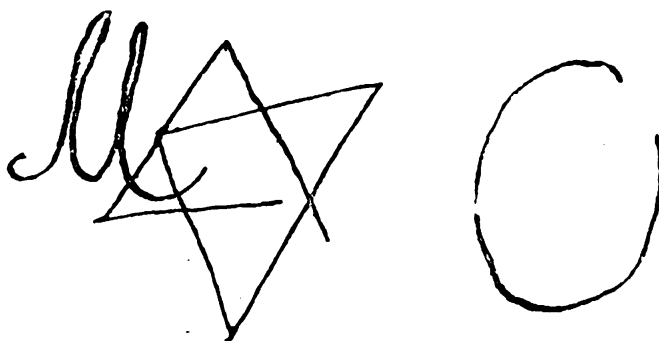
August 10th.—Sat down about half-past nine p.m., room well darkened. Raps began very soon on different parts of the long table at a distance from us, and on Mr. M.'s chair. These knocks soon assumed the dropping character in the most marked manner. A novice would have been positive that small objects had been thrown on the table (*vide* séance of July 20th). Knocks heard in other parts of the room. Scent (sandal-wood) was freely scattered, and on my asking for more we heard a sound like a prolonged wh—sh, and then a quantity was actually squirted in my face. Suddenly a large

August 11th.—Dr. S. and I, as before.—Dr. S. had written an account of the last séance according to Mentor's direction, and we agreed to lay it on the table and to ask Mentor to sign it with his name. The manifestations commenced by raps, succeeded by Grocyn's musical sound. Then came the lights as before, a dozen or more. They were precisely similar to what I have before described. I was then deeply entranced, and depend for the account of what then occurred entirely on Dr. Speer. My consciousness is utterly lost. Mentor speaks in a hoarse whisper, very short and sententious. Before I was entranced the lights were placed on the paper which we wished him to sign. After I was entranced Mentor brought the light down five or six times upon the paper. He then said that he would illuminate the medium's face. He did so, passing the light over it backwards and forwards. The eyes were closed, and the face quite passive. He then explained the process of making the lights—which Dr. Speer does not remember—said that the light was surrounded by drapery, and to prove it he brushed Dr. Speer's hand, which was on the table, backwards and forwards with fine drapery very distinctly materialised. This was repeated five or six times, attention being directed to the character of the light and the fineness of the drapery. On being requested, he placed the light close to Dr. Speer's face, first of all telling him to lean over and place his hands on the table, within the sphere of influence. He was to shut his eyes, and to open them when told. When he did so, the light was within an inch of his face, very bright,

light, fully formed, came from under the edge of the table opposite to me, to the left of Mr. M. It rose above the edge of the table and vanished; it was followed by several more. We asked if the light could be brought and placed on the table between Mr. M. and self. The next light came up, rose above the table, and advanced to its centre, in obedience to our request. Lights now rose up on Mr. M.'s right hand; some came close to his face. In all about fifteen great lights showed themselves, varying from the size of an orange to that of a shaddock. Grocyn's harp was now heard in the most distinct manner. The sounds were absolutely identical with those of a stringed instrument, without a trace of the wooden character. Loud raps of three kinds occurred simultaneously, and ere long Mr. M. was entranced and Mentor came and addressed me (through him) in his short, sententious manner. I thanked him in our joint names for his wonderfully beautiful manifestations, at which he seemed much gratified. He then told me to draw back from the table and he would try and place the light in the medium's hand. We continued talking, when a large light rose up from under the table and came to the middle of it. It was followed by another. I asked if these were actually in the medium's hand. He said "No—he could not achieve it. But," said he, "I will knock with the light in front of you." Almost immediately a light came up as before, and advanced close to me upon the table. "You



and as large as the globe of a moderator lamp. This was twice repeated. He then told Dr. Speer to rub his hands together and on his coat, and then to place them on the table. Soon a large bright light came, held by a hand which was, as before, within the drapery ; but before the light was another hand, which was worked about before the light, so as to show it clearly. Dr. S. was again told to rub his hands on his coat and to place them on the table. When he had done so Mentor rapped on them with his hand holding the lamp. He then said that he was summoned away, but before he went he would endeavour to affix his mark to the paper which had been prepared. He did so, the pencil being very plainly heard moving over the paper. The sign is *facsimiled* below.




The circle and interlaced triangles always accompany his signature.¹

see ! You see !” quoth Mentor. “Yes, I see.” “Now listen, I knock.” The light rose slowly about three inches from the table on which it rested and struck three distinct blows. Mentor repeated this six or seven times. He then said, “Now I show you my hand.” A large, very bright light then came up as before, casting a great reflection on the oilcloth, came up as before in front of me ; inside of it appeared the hand of Mentor, as distinct as it can well be conceived. “You see ! You see !” said he. . “That is my hand ; now I move my fingers,” and he continued to move his fingers about freely, just in front of my face. I thanked him for his consideration, and he said he would show greater wonders still. I should say that before the last light appeared he had told me to draw up and replace my hand. He talked more about what we might expect if the favourable circumstances continued. He checked his lieutenant, who was stamping about the room in too demonstrative a manner ; gave me a special dose of scent ; told me to transcribe accurately all I had seen and heard ; told me to make the medium wash his face in cold water before I related anything to him, and be sure and tell him everything. He laid great stress on this, and exhorted me strongly. Wished me good-night and departed.—S.T.S.

¹ *August 11th.*—Sat again at a quarter to ten. Raps began almost immediately, and of the same character as on the preceding evening. I had placed the written record of the previous séance (August 10th), together with a pencil, in front of me. Grocyn again came. His sounds were perfect. Soon

August 12th.—Dr. Speer and self, at Garrison.—We commenced by rubbing our hands, and raps at once occurred. Grocyn clear, and the whistle, but not loud. Lights clear and large. Grocyn's sound led Dr. S. to say it was like King David's harp. Grocyn at once called for the alphabet and said, "I know him." Dr. S. said: "Extraordinary!" "Not at all," said Grocyn. Imperator entranced me and said that the raps which had disturbed Dr. S. had been caused by the efforts of the band to prevent some undeveloped spirits from manifesting. We had been to an old churchyard where there were some curious tombs, and some spirits had attached themselves in eagerness to manifest. He also said that I ought not to go to sleep in the day. I had taken a nap after dinner. He explained that the lights were made from a germ of magnetism which was brought. This germ was invisible to the natural eye, and continued so until it was surrounded by an envelope of something which was taken from the circle and medium. This was covered with spiral drapery. Several of the lights

a large light came up from under the table, and came upon it. Knowing that Mentor was present, I asked him to bring the light and illumine the paper, which he did at once, and repeated the operation three or four times. Light after light followed as before, when again loud raps all over the table, and Mr. M. became entranced. Mentor now spoke through him. I told him what I had done, asked if he was satisfied, to which he replied "Yes," and he would now show me more. I asked for his sign-manual of approval to my record, upon which he at once brought a large light, and placed it on it, so that I could see the writing. He said he would try and do what I wished. He then said that he would illumine the medium's face. He brought a large bright light, and passed it in front of his face, which I could see. He then explained the process of making the lights, and told me that the folds I saw around them hanging down were really drapery, which he would prove to me. He then brought the light close to the back of my hand, and brushed it backwards and forwards with as distinct a materialised drapery as can well be conceived. This feat he repeated first on one hand and then on the other, five or six times, at the same time directing my attention to the character of the light and the tangibility of the drapery. I then asked if he could place a light close to my face. He assented, told me to rub my hands briskly, lean forward, and close my eyes until told to open them. I did so, and on opening them I saw within
of my face a large and very
bright light of this shape, as large, indeed, as the globe
of a moderator lamp. This was also repeated with
equal success. He again told me to rub my hands on
my coat, and to extend them. Soon another large light came in front of me, held, as on the previous evening, by a hand. On this occasion the hand appeared to be outside the light, as it moved the fingers about freely; and also removed itself some inches from the light towards me and back again several times, as though the light were held in the left hand, and the right hand placed in front of it at various distances. He again told me to rub my hands and

were made quite close to me. For all information during the trance state I am indebted to Dr. Speer.

[A specimen of Mr. Moses' letters to Mrs. Speer may here be given to show the way in which he mixes up accounts of the phenomena with topics of private emotion :—

“ You will have heard of our little séances at Garrison. They must have been very wonderful. I was, as usual, deeply entranced during the most interesting parts. But I saw a great deal that was very wonderful indeed, and we got information about the mode of making the light that was very curious. At the last séance Imperator introduced S., and gave us a message from him, promising that more would come in time. I have had very little writing, but I expect I shall not get very much whilst I am moving about. We were constantly wishing that you had been with us at Garrison. You would have enjoyed the readiness with which Mentor manifested and the eagerness with which he tried to show how he did everything. He brushed Dr. Speer's hands with the drapery in which his light was shrouded, and even rapped on his hands as they were laid on the table. His hand was as fully materialised and as natural as mine.

“ Indeed, both his hands must have been materialised, for he put one before the light which was held in his other hand. It is all very wonderful and very convincing. He spoke with great contempt of London atmosphere, and of me as a medium under conditions of hard work. I expect that great results would spring from conditions such as those which we had at Garrison, but they are not attainable.

“ Since I commenced this letter I have had a very long communication from Doctor, who has been absent for some time. He speaks a good deal of our friend, says she is ‘grievously sick,’ and that the direction of her mind to Spiritualism, which she associates with me, enables communications to be made about her state. Doctor says he has no power of predicting the ultimate result, but says she is in danger, as we call it, of being entirely separated from the body, to which only the strong bond which binds her to her children yet unites her. He then says somewhat of our shortsightedness about what we call death. He says, in effect, God knows what we can't know, and does all for the best. He then goes on to point out at very great length the necessity of my praying most earnestly, heartily, and unceasingly,

listen. A light came and placed itself over my hand, and Mentor said he would knock with his hand on my hand, which he did, bringing the bottom of the light and his own hand most distinctly on the back of mine. He then said he must go to other work, but would try and write his signature. I then heard the pencil writing, the sound being most distinct. He repeated his admonition of the preceding evening, and departed, leaving a specimen of direct spirit caligraphy.

In the above account I have omitted to mention the manner in which Mentor asked me to notice how he would renew the light. He withdrew his hand gradually, and the light became fainter and fainter, till almost imperceptible. He then drew his hand in close proximity to the light, which appeared to grow brighter as the hand came in contact with it. I may add that a small portion of the forearm was also visible.—S.T.S.

not of any more specific petition than that the angel ministers may be able to reach her to soothe her pain in sickness, or in case of death to receive the spirit and to usher it into its new sphere. It is an exceedingly solemn exhortation. They say (Imperator said so, too, the other night) that they can't get near on account of opposing influences. If I were nearer they could, and my prayers might help more than I can imagine. They speak most solemnly. I commend their advice to you, for I am sure that such petitions as you would put up would be at least as efficacious as any that I could utter. If by such means we are enabled to soothe one pain, or to convey to the sufferer's mind one feeling of rest, it becomes a sacred duty to use all endeavours. And none can tell how 'the slender nerve that moves the muscles of Omnipotence' may be able to bring down the soothing and blessed influences of the holy angels, nor how far that influence may extend. Only that our prayers are so selfish, I believe they would do far more. The simpler they are the better; the more comprehensive the more powerful."]


September 6th, 1873.—Séance at Shanklin, Isle of Wight. Dr. and Mrs. S., and self.—Scent—sandal-wood—in profusion. Raps of various kinds. Grocyn. Lights made by Mentor. Control by Imperator and Mentor. This being the first time that the circle had met since we separated in July, the phenomena did not occur so strongly as usual. The musical sound was very clear, and the lights, some six or seven in number, were of the usual type. The scent was very plentiful, and was showered from the ceiling as usual. Imperator spoke somewhat of our lost friend (B.C.), and said she had not yet awoke.

Sunday, September 7th.—Same place and circle.—Raps and communications from A. W. and C.P.S.S. Scent. Lights, of a totally different description. One, which remained visible for fully five minutes, was apparently a solid sphere of light about two inches in diameter and six in length. It did not seem to be covered with drapery, and shone with a clear, pale light. The great peculiarity was the length of time it remained without renewal. Other lights have faded very rapidly, lasting from ten seconds up to perhaps a minute. I believe I have considerably understated the time which this continued. At request it touched us all, and was hard and cold. Several others followed. Three objects were brought into the room, one from the dining-room, one from Mrs. Speer's bedroom, and one from another room in the house. A spirit, "Harmony," came and rapped out in clear little taps: "She is well; still asleep." This spirit is one who has never been incarnated on this earth. Imperator and Mentor controlled, the latter brushing Mrs. Speer's face and hands with drapery very strongly materialised. Grocyn's sounds very clear. We put down a piece of paper under the table, and had on it a message from A. W. and C.P.S.S. By mistake the same piece was put down again,

and on it was a message from Imperator: "Hail! Cease not to pray. The peace of God be with you.—I.S.D."¹

Monday, September 8th.—Same circle and place.—Scent, raps. Message from Harmony: "Still asleep." Lights of a totally different description, shrouded with drapery, and not nearly so brilliant, remaining visible only a short time. Grocyn's sounds were very good, clear and less wooden than of old. Mentor controlled very briefly and requested the room to be made darker for the future. A bright moon was shining. Paper put under the table, as before, was found to contain a message from Imperator. There was no pencil with the paper, but two lay on the table during the evening.²

Tuesday, September 9th.—Same conditions.—Plentiful scent as before. Sixteen little pearls were put on the table, six having been previously given during the day. Mrs. Speer and I were writing at the same table, and a pearl was put on my letter as I was writing. After that I saw a spirit standing by Mrs. Speer, and was told that it was Mentor, who had put a pearl on Mrs. Speer's desk. After that four others came. They seemed to drop on the table, just as I have seen them with Mrs. A——h. [A private lady known to Mr. Moses and to myself, whose experiences have never been published.—F.W.H.M.] We have in all twenty-two now.⁴ They are small seed pearls, each perforated. Mentor showed some wonderful lights. One was so large and brilliant that it lit up all our faces. It was like a draped tent with bright light within it. The drapery brushed Dr. and Mrs. Speer's hands. Many of them were large, weird and ghost-like. Grocyn manifested beautifully, and said on his harp that he could not play a tune through me, but that he was about Charlie, and Mendelssohn would make him a great musician. We then were told to break, and on returning to the room before it was darkened my little box with the two pearls which Mrs. A——h's spirits gave me slid gently into my hand. It startled me very much. The box had been taken away and to my great grief I could get no tidings of it. Mrs. A. told me they had been taken to smooth communications with our friend Sunshine, and that they would be returned. Mentor brought

¹ *September 7th.*—A splendid séance. Grocyn and Mentor. Lights appeared. One, upon request, remained visible and stationary for 45 minutes. It assumed the cylindrical shape, thus:  and tilted itself so as to show its cylindrical character. Drapery was thrown over our hands and faces, and objects were brought into the room through closed doors (as usual).—S.T.S.

² *September 8th [9th].*—Séance. Direct spirit writing. Obtained a small pearl case of Mr. M.'s, which had been lost for a month. Was brought back in half light, while his hand was on the table, and put into it. It contained two pearls.—S.T.S.

them back. This is one of the most startling evidences I have had. Imperator brought us news of Sunshine, as Harmony could not come ; and said she slept still. All was well with her. He delivered a very long and solemn charge, followed by a beautiful prayer. It was an exceedingly impressive speech. After the control I was very tired and exhausted. The séance only lasted one and a quarter hours, but was very exhausting.¹

September 10th, 1873.—Shanklin, same conditions.—Scent very abundant. Grocyn played very beautifully, doing exactly what we asked, even to playing octaves and thirds at Dr. Speer's request. Small lights. Imperator controlled for a short time and said that the conditions were not good.²

September 11th, 1873.—Same place and circle.—Very copious scent, very sweet. Verbena, being asked for, was given. Waves of cool air, laden with scent, fanned us. Dr. Speer changed his place, and a groaning noise in the table was made until he went back. Then we were told that the places of the circle must not be changed. At first the lights were a failure until the circle rubbed hands violently ; then three of the brightest lights we have had came. The lights were large and draped in long drapery, and the light was brilliant enough to show a forearm, bare to the elbow. The hand was quite plain, and the arm swarthy and rather thin, delicately shaped. It appeared three times. Mentor afterwards said that in time he could materialise his body if I were put in a cabinet. Mentor spoke briefly: Imperator did not come at all. The lights in shape were such as this, but with the drapery sixteen or eighteen inches in length. Mentor wrote.³



¹ *September 9th.*—Séance. Very good. Pearls brought in daylight. Direct spirit writing.—S.T.S.

² *September 10th.*—Séance. Conditions not good. Lights few and feeble. The nuclei floated about without gauzy envelope.—S.T.S.

³ *September 11th.*—Séance. Pearls brought. An attempt made to raise M. A. Table tilted. Three large bright lights, with a quantity of falling drapery. To each an arm, bare to the elbow, was appended. Mentor gave direct writing under the table, to the effect that he would eventually show himself. Grocyn brought Mendelssohn, who could not yet communicate, but would do so eventually.—S.T.S.

September 12th, 1873.—Shanklin. Dr. and Mrs. S., and self.—The phenomena commenced on our rubbing hands, which we did vigorously. Immediately, during the Invocation with which we began, a round light was seen close to me, so close that I did not see it. Dr. S. saw it and called attention to it, when it went out at once. The lights rapidly developed to an extraordinary pitch. They flashed about backwards and forwards with great rapidity, darting close to our faces and brushing them with drapery. The solid cylinder was visible for full five minutes and was very brilliant. The drapery seemed to change colour at times, and to become black, or so dark as to conceal part of the light. The solid cylinder seemed to be about eight inches long and two inches in diameter. Mentor controlled, and spoke at length. He brought a great quantity of scent, which he threw about, and some of it unfortunately went into Mrs. Speer's eye, causing us to break abruptly. It was explained that the scent was brought to improve the atmospheric conditions. It must have been very plentifully scattered, for everything was spotted with it, and was evidently very pungent and strong.¹

Sunday, September 14th, 1873.—Same circle and place.—Raps from Mentor, who showed a number of lights, some of which were comparative failures, the nucleus only being visible. This nucleus Mentor has explained that he brings with him, and in unfavourable conditions he is not able to surround it with the luminosity which he gets from the circle. The power gradually improved until we had one of the largest and brightest I ever saw. The light illumined the walls, and the drapery must have been two feet in length. Mentor also brushed our faces and hands with his drapery. I had good opportunity for judging, and I should describe what I felt as the corner of a very fine muslin robe, but finer and softer than any manufactured in this country—more like the finest Indian fabrics. This is the first time I have had opportunity of examining the drapery, and even now I have not handled it.

Grocyn's sounds were more beautiful than I have ever heard them, I think; clear, resonant, and bell-like. The Holy Maid of Kent showed herself to me in company with Catharine. She could not talk, but

¹ *September 13th* [? 12th].—A singular séance. Grocyn absent, for the first time for many weeks. A cylindrical light appeared at once, remained for some minutes, came again, and moved about in every direction and at all heights with great rapidity. Other lights appeared, of



curious shapes. Scent thrown in great quantities—so much was thrown at Mrs. S.'s eye as to produce excruciating agony and congestion of the eye, with almost blindness for 24 hours.—S.T.S.



rapped continuously little pencil-raps. John Dee gave one moderate knock. Mentor controlled for a while, and gave us beautiful waves of scented air, but no liquid, in consequence of the accident. After a break Imperator controlled for a little time. Sunshine still slept, he said, and would sleep for some time to come. She had passed through two spheres of suffering during her illness, but would return and go through them in the conscious state of spirit-existence. When we broke up we found some flowers from the middle of the table had been distributed to each, and a little heap of pearl was put before each. One hundred and thirty-nine little pearls have now been brought to us, one hundred and ten in the last two days. Grocyn said he knew Luther, who was in the Second Sphere. Erasmus was seventeen when he came to him as pupil.¹

¹ *September 14th.*—Séance. Grocyn most distinct. He answered (through his harp) questions about Erasmus. Mentor fanned us repeatedly. Three splendid lights appeared; an arm was seen; drapery repeatedly thrown over us. Flowers taken out of a vase upon the table and thrown at us.—S.T.S.

[Mrs. Speer's account is as follows (*Light*, August 20th, 1892):—

September 14th, 1873.—Circle met at nine o'clock, Mr. S.M. having been impressed to sit at this hour. I was occupied in my room about the proposed time of our meeting, when several loud raps came on the door. On opening it no one was there, so I concluded the friends wished my presence in the séance-room. I at once joined the medium and Dr. S. On sitting down I saw a bright figure standing behind Mr. S.M. We were told it was Mentor. He then came between us, bringing cool air full of the scent of roses, which he wafted over our hands and faces. G. manifested, making more beautiful sounds than usual; he answered our questions on his musical instrument, which sounded like a harp. He said he knew Erasmus, that he was seventeen years of age when he came under his instructions; he also knew Melancthon and Luther, of whom he did not express much approval. Mentor then showed us lights, not equal to those we had previously had, but he was able to brush our hands with the drapery surrounding them, which felt very fine and soft, like India muslin. Then G. gave five twangs on his harp for the alphabet, spelling out the word, "Break."

On returning to the room more beautiful scent was brought, and a little sprinkled on our hands. Mentor many times during the séance fanned me with the scent-laden air. He then showed us two or three very large lights. One must have measured with its drapery quite two feet in height; he brought it close to my face, and brushed my hands many times with the drapery; he also touched my hand, and his hand felt as human as my own. Mentor then controlled the medium, and expressed great sorrow for having accidentally hurt me at a previous séance. The lights were not good, as Mr. S.M. was ill, and the atmosphere was not right, and this interfered with their development. The medium then said he saw a fresh spirit standing by Catharine. She advanced to the table and rapped clearly. We were informed it was the "Maid of Kent," who had been allowed to come to the circle for her good. We promised to pray for her. This announcement was

On September 28th we sat again. In the afternoon we had all been to Kensal Green Cemetery. We had all the usual phenomena, and in addition a spirit came which had annexed itself to me in the afternoon, and rapped very clearly, asking for a prayer. Raps all over the room. Grocyn carried his sound right away from the circle. At night I was kept awake by the Kensal Green spirit, who knocked most violently. A board near me was considerably moved from the wall, as they wished to put it on the table.

Monday, September 29th.—Douglas House.—A very irregular, disturbed séance. I was very far from well, tired and worn out with the noise and worry of school. Nothing occurred for a long time, and we made a short break. When we returned very little still occurred, until sharp raps came, quite outside of the circle. It was one of the same spirits who had annoyed me lately. It could not come on the table until we asked it, but knocked about outside. At last it came much more gently on the table and asked for prayer. A very curious and quite new sound was made in the air, between Mrs. S. and myself; a whirring noise, sighing like the wind among the trees. I have since heard it in my bedroom. Grocyn manifested, but feebly. We had some scent also. I noticed before it came that the air was pervaded by a damp, unpleasant odour. The whirring noise got so violent near to my right ear that I broke up the sitting. It was like a solid substance violently whirled round. The spirit would give no name but "S."

Sunday, October 5th, 1873.—Douglas House. Our circle and Mr. received by many very jubilant raps. Imperator then controlled the medium, and after saying, "Good evening, friends," and blessing us, spoke for a few minutes with difficulty. He said it would not be well to keep the control, as the conditions were not good; regretted the accident to my eyes, and said Doctor would give the medium some rules it would be well for all to follow. "We groped," he said, "in the dark even as they did. With more perfect conditions the manifestations would surprise us." Our friend (to whom reference has been made) was still resting. She had passed through the spheres of suffering during her illness. "I had wished" (he continued) "to speak to you on the subject of worship, but must postpone doing so until a more convenient season. May the blessing of the Supreme be with you." After Imperator left the medium, Mentor brought more scent, and presented flowers to each of the circle. When we lighted the gas we found a small heap of seed pearls in front of each of the sitters, placed by the flowers Mentor had previously given to us.—M.S.]

September 16th.—Séance. Grocyn as usual. He played, by request, on his invisible tambourine, answered questions, and made some singular wailing sounds. Mentor made lights, which extended their range of mobility much [further] beyond the circle than ever; even up on to the ceiling. J. Dee came and communicated. Rapped more quietly than heretofore. P. came with very peculiar raps.—S.T.S.

Harrison.—We had the usual phenomena very strong. Scent in waves of cool air, moist scent. Grocyn's sound very clear. Seneca's dropping sound. Rector and Odorifer together, with a multitude of sounds on the table. Mentor and Imperator controlled. Some small lights were also made. When we went up into the cabinet upstairs, Mentor made some very clear lights, one of which endured over four minutes. I had been very anxious to try the duration of the light, because an imitation of such lights is made by phosphorised oil; but lights so made are of very brief duration. I believe that a favourable trial would show that Mentor's light would last seven or eight minutes.

October 14th, 1873.—Douglas House. Dr. and Mrs. S. and self.—We sat in the study. Nothing occurred for some time. We remarked the unusual absence, and almost while we were speaking a little Parian statuette was put upon the table. It was brought from the front bedroom, which I usually occupy when staying in the house. It was followed after an interval by a silver fruit-knife, which was brought from a closed workbox of Mrs. Speer's in the dining-room. We were then left in peace, and wondered where Grocyn was. A spirit came tapping, and I asked that Grocyn might be fetched. It was rapped out: "We are doing so." Mrs. S., who was calling the alphabet, stopped, imagining, as we all did, that the sentence was finished. However, the alphabet was called for, and "mething else" spelt. We could not conceive what was meant till it occurred to us to put the "so" on to it, and we found the sentence to be: "We are doing something else." We were told to form hands, and something fell on the table, which turned out to be a snuff-box from Dr. Speer's dressing-room. *Before it came* he said that he smelt Tonquin bean, which had been in the box. A curious snapping noise was heard in the air; we had scent-laden breeze, and then Grocyn came. Dr. S. had procured, unknown to me, a book (Drummond's *Life of Erasmus*), from which he selected test questions. Grocyn had before told us that he had become acquainted with Erasmus at the age of seventeen. This, we had thought, meant that E. became G.'s pupil at that time. We thought that this contradicted the book, and Dr. S. quoted the book against Grocyn. G. indignantly twanged out "Imperfect," and proceeded to explain that he made E.'s acquaintance first when he went to Padua, that E. came to England in 1798 and remained one and a-half years. He also spelt the year of his birth, 1767, making him thirty-one when he came to England. Dr. S. said, "No, thirty." Grocyn, however, contradicted very sharply. The twangs had a curious intensity, just as expressive as the excited tone of a disputant. Asked by Dr. S. whether he knew the name of Chalcelydes, he promptly said "No."

Dr. S. said : "He was your tutor." "No." "But he was." "No." "Do you know Domitian?" "No." "Polonius?" "No." Calling for the alphabet he twanged out : "Demetrius Chalcondyles," and afterwards "Politian."

These turned out to be the correct names. We referred to the book afterwards and found that Dr. S. had mistaken or forgotten the names. The fact of Erasmus' staying one and a-half years we none of us knew, and that Grocyn studied at Paris is not mentioned in the book. It was a very curious piece of evidence as to identity. Some of the facts were unknown to any of us. Some, *e.g.*, names and dates, were wrongly read and given, and were corrected promptly, the communicating spirit showing just the same impatience as a man would who was examined as to his life and heard false statements made. The twangs were of great intensity, and the spirit showed a complete acquaintance with Grocyn's life, which is a very strong argument for identity. One would think a personator would not have got so indignant. He got very wroth indeed. It was altogether curious evidence for identity as against unconscious cerebration. The dropping sound of Seneca was very loud indeed, and frequently repeated both on the table and harmonium stool.¹

END OF CITATIONS FROM MR. MOSES' NOTES.

¹ Séance on *October 14th.*—Mrs. S., Mr. M., and self.—For some time nothing occurred, but then raps were heard in various places—on the floor, Mr. M.'s chair, on the cupboard, in the air. Presently a small marble statuette was brought from the spare bedroom upstairs, through the locked door, and thrown on the table. Ere long a silver clasped fruit-knife was similarly brought from a workbox in the dining-room. Shortly afterwards I perceived an aroma as of a Tonquin bean, and (we had been previously told to join hands) a snuff-box which I had placed upon the chimney-piece of my dressing-room upstairs was thrown on the table. After this there was a pause ; we expressed astonishment at not hearing Grocyn, and asked if he could be fetched. "We are doing so," was the reply ; but we jumped prematurely at our conclusion, for on resuming alphabet we were much puzzled by the words "—mething else," the phrase standing thus, "We are doing something else." This, in reality, preceded the appearance of the snuff-box, and doubtless referred to it. After another pause Grocyn came most distinctly. I at once entered into conversation with him respecting Drummond's *Life of Erasmus* and the mention of his own name, &c., in that work. I asked for the initial of the country he (Grocyn) had studied at, and it was given, "Italy, University Padua." I asked if he knew the names of Dionysius Calcedonys, and of Polonius ; answer negative. I remonstrated, having written those names down the day before from Drummond's work. He then asked for alphabet, and gave the following names, which, on

I here close for the present the series of quotations from Mr. Moses' records. We have traversed just a year from the date—November, 1872—when the continuous series of these records begins. And the reader has been introduced to nearly all the classes of phenomena, which continue in varying intensity for some six or seven years longer. It will not be necessary to follow them to the end in equal detail. But, on the other hand, in the next instalment of evidence we must deal with Mr. Moses' automatic writings as well, and we must endeavour to give some such general view as may throw light on the difficult question of the nature and identity of the intelligences at work. Can we ascribe all the phenomena to some operation of Mr. Moses' own subliminal self? or were other intelligences engaged? and, if so, did they in any sense correspond to the persons under whose names they announced themselves?

But although anything like a comprehensive survey of the phenomena must thus be deferred for a further paper, some clearness may meantime be gained by a brief preliminary classification,—which may also indicate the kind of difficulties which each possible explanation of the records will have to meet.

I. In the first place, as already implied, it is manifest that all the phenomena do in some sort cohere together, and form parts of a single

referring to Drummond's work, were found to be perfectly correct: Demetrius Chalcondyles, and Politian. He said he had studied at Paris; that Erasmus remained a year and a-half at Oxford, and arrived there at the age of thirty-eight. All this was found (on reference) to be perfectly correct, although no one had any knowledge of the latter facts, and the medium had never seen the work of Drummond. The singular part of the scene consisted in the extraordinary evidence of personal feeling made by Grocyn through the medium of his harp. The sounds were typical of approval, disapproval, anger, impatience, and on one occasion a powerful string sound changed instantly into a parchment sound. After a pause two most violent blows fell on the table, so that we instinctively extended our hands to seek the fallen objects. Nothing was to be felt. Mrs. S. being somewhat startled, we suggested moderation. The sounds were transferred to the harmonium, rolling from that upon the stool, then on the floor, and under the table towards my chair. This occurred upwards of fifteen times, and would have led anyone not accustomed to these manifestations to expect to find a corresponding number of hard bodies on the floor. Needless to say, nothing was found.

Grocyn's information forms, I conceive, a most important contribution to the much vexed question of personal identity.—S.T.S.

[This and similar biographies will be the subject of discussion later, —F.W.H.M.]

and prolonged effort, whose constantly avowed aim is the promulgation of important truth. The authors of the automatic writing assert in all possible ways that they are the authors of the physical phenomena as well. Each series presupposes and refers to the other. The trance-addresses given at the séances are continued by the messages written in privacy. The phenomena of the séances are predicted in the automatic script, and similar phenomena sometimes occur to Mr. Moses when alone. Nay, the actual writing itself is common to both series. The "controls" who write by Mr. Moses' hand as he sits alone produce in the séance-room "direct writing,"—inscribing their names on blank paper without the intervention of any human hand. The signatures of the automatic and the direct script are practically identical ;—the only difference being that the direct script looks as though written with greater effort. Whatever element, then, either of weakness or of strength is to be found in any part of Mr. Moses' evidence, that strength or weakness affects all the evidence alike.

II. The relation between what we should call objective and what we should call subjective phenomena is in fact much more complex than is implied in mere community of origin. This matter is treated of in the automatic script, and our discussion must be deferred until we have those statements before us. Meantime it is well to point out that the phenomena alleged go far beyond mere "telekinesis,"—that power of moving objects at a small distance from the body which, as was suggested in a previous paper, may conceivably be a power inexplicably inherent in man in somewhat the same way as the power to move his own limbs is inexplicably inherent. In these records we find asserted what we can only describe as a transcendental chemistry ;—a power of producing light without heat, like the glow-worm ; a power of overcoming the force of cohesion, of disaggregating matter and re-aggregating it in the same or different forms ;—and even a power of simulating in this re-aggregated matter that initiative and self-adaptiveness to which we give the name of life.

III. One more comment on the phenomena as a whole will not be superfluous. To the ordinary reader these marvels will inevitably appear arbitrary and incoherent. He will think that one might as well have copied the so-called "phenomena" straight from the *Arabian Nights* ; have asserted that Mr. Moses was made half of flesh and half of marble ; or that he flew on a wishing-carpet ; or that the genie burst out of the bottle in a pillar of smoke. There is, however, something more of method in this apparent madness, although it is a method which we can as yet only observe and not explain.

The fact is that the phenomena alleged to occur at séances may be divided roughly into three classes :—

- 1.—The first and by far the largest class consists of tricks whose mechanism is perfectly well known,—as well known as the way in which the ordinary avowed conjurer produces the rabbit from the hat. These tricks, indeed, are generally on a lower level than those of the conjurer at a fair; but in spite of repeated exposures they serve, when dished up with the appropriate “patter,” to deceive the great mass of wonder-seekers bent on the supernatural.
- 2.—The second class consists of phenomena somewhat similar to those of the first class, but not at present reproducible by ordinary conjurers. If these are genuine, then we may call the first class imitations of them. If they are fraudulent, they indicate that here and there a so-called “medium” has professional secrets of his own.
- 3.—The third class consists of a few rarely attested phenomena, of which Home’s fire-test is an example, which are not only not completely imitated, but are not imitated with any kind of plausibility, by even the most accomplished conjurers. Here we have to assume either genuine phenomena, or some kind of hallucination induced in the observers in some not readily imitable way.

Now, in no one of these classes is the range of alleged phenomena very wide; and the phenomena in each class have a certain analogy to the rest. Such an analogy can of course be explained in two ways. Either all these phenomena are conjuring tricks, of which some are better and some are worse; or some of the phenomena are real, and the rest are imitations, which aim less successfully at the same effects. At this moment, however, I am not discussing the question of fraud, but merely showing that the phenomena, true or false, are constantly and independently repeated, and have not, therefore, the arbitrariness and unexpectedness which characterise the marvels of the *Arabian Nights*. The simplest way of showing this will be to set aside all performances of paid mediums, and taking only such non-venal phenomena as have been printed in our *Proceedings* and *Journal* as possessing a *prima facie* claim to confidence, to exhibit

in tabular form their coincidences with the phenomena described in Mr. Moses' records¹ :—

W.S.M.'s principal phenomena.	Intelligent raps.	Movement of objects untouched.	Levitation.	Disappearance and re-appearance of objects.	Passage of matter through matter.	Direct writing.	Sounds made on instruments supernormally.	Direct sounds.	Scents.	Lights.	Objects materialised.	Hands materialised (touched or seen).
Barrett's subjects	×	×		×	×			×				
Bristowe and friends ...		×		×								
Dariex's subjects	×	×										
Davis children	×	×		×		×				×		×
Gasparin ...		×										
"Mr. H." (friend of Mr. Crowe)	×	×		×	×				×	×		×
D. D. Home ...	×	×	×			×	×	×	×	×	×	×
Mr. O.'s friend		×			×		×					

The crosses show the phenomena alleged to have been obtained in each case. In minor cases also recorded in *Proceedings* and *Journal* the phenomena have been much the same.

I repeat that this general concordance of phenomena does not in itself prove anything except that the phenomena are not alleged *at random*. In the same way the general concordance of automatic teachings does not in itself prove anything except that the subliminal self thinks by preference in certain directions. But in each case, in that of the "physical" and in that of the "intellectual" manifestations, these general tendencies are likely, in some direction or other, to point the way towards an ultimate explanation.

¹ I have added M. de Gasparin's phenomena, not yet printed in *Proceedings* S.P.R., but mentioned by Mrs. Sidgwick in her article on "Spiritualism" in the *Encyclopædia Britannica*; and some incidents recorded by Professor Barrett in the *Dublin University Magazine* for December, 1877, with some of Home's phenomena not specified in the articles on him in S.P.R. *Journal*. The other phenomena referred to will be found as follows:—Bristowe, *Proc.*, Vol. VII., p. 383; Dariex, Vol. VII., p. 194; Davis, Vol. VII., p. 173; "Mr. H.," Vol. VII., p. 189; D. D. Home, *Journal* Vol. IV., pp. 141, 249; Mr. O.'s friend, *Proc.*, Vol. IX., p. 121.

And now for a few words on the origin of these phenomena, if they were not in fact the supernormal occurrences which they pretend to be.

Collective hallucination,—the first idea which will present itself to those who realise the strength here of the testimony to *character*,—seems excluded by the number of permanent traces which the phenomena left behind them. If objects are brought during the séance out of rooms which Mr. Moses had never avowedly entered, and are actually found and remain in the séance-room afterwards, there has been more than a hallucinatory percept ;—a transposition of matter, by ~~normal~~ or ~~supernormal~~ means, has actually been effected. Evidence of this kind abounds in the records in question.

Shall we say, then, that the phenomena ~~never~~ occurred at all? that the records are from first to last absolutely false, and concocted to deceive the world, with no basis whatever? This view might have been upheld had the circle been always restricted to Mr. Moses and the Speer family. But it was not so restricted. Some dozen other persons, who cannot plausibly be held to be all in the fraud, witnessed the phenomena. It is true that some of these witnesses are now dead or inaccessible. But Serjeant Cox left a printed statement; Dr. Thomson, of Clifton, proved his belief by continued collaboration; Mr. Percival, Mrs. Garratt, Miss Collins, and Mrs. Honeywood are still living, and cannot with any plausibility be treated as accomplices. Mr. Percival's evidence, in particular, is that of an outside and occasional member of the group, who is honourably known in academic and official life, and who would have had everything to lose and nothing to gain by complicity in such a fraud. He and Serjeant Cox and Mrs. Honeywood and the rest may of course have been dupes; but at least their testimony shows that something sufficiently like Mrs. Speer's published record to enable them to subscribe to its general accuracy did actually occur.¹

Printed testimony from Mr. Percival has already been quoted, and will be quoted again in a further paper. He was, moreover, a principal redactor of such trance-utterances as were given in his presence; and thus Mrs. Speer's records printed in *Light* are largely due to him. As an intimate friend he was kept well informed of the progress of the phenomena throughout; and it was, in fact, from him mainly that Edmund Gurney and I received convincing verbal corroboration of Mr. Moses' statements after our early interviews with Mr. Moses himself.

¹ Just as this paper passes through the press two important MS. books of the late Miss Birkett, who died in 1881, have been found and sent to me. They contain contemporary notes of various séances between 1874-1880 at which Miss Birkett was present (which notes, so far as I have yet studied them, appear fully corroborative of Mrs. Speer's accounts), and add some interesting matter. These notes will be considered in the next paper. Mrs. Garratt has also kindly sent me contemporary note of a few séances,—also concordant, to be mentioned hereafter.

The testimony of an occasional member of the circle has been sent to me as follows :—

Chadbury, Evesham, Worcestershire.

December 6th, 1893.

I was witness to the following phenomena, which took place at some of the séances held at the house of Dr. and Mrs. Speer, under the mediumship of Mr. S. Moses. Some of the raps were very loud, others clear, small and rapid. The musical sounds were varied. I can describe one as soft and like an Eolian harp passing through the air, another like the chord of a violoncello pulled very strongly and reverberating through the large dining-table. A small stone cross was brought to me, delicious scents pervaded the atmosphere, and floating lights were visible in many parts of the room.

HELEN C. COLLINS.

Another friend of Dr. Speer's, well known to myself, is Dr. Rooke, a practising physician, of 7, Bays Hill-villas, Cheltenham. Dr. Rooke writes to Mrs. Speer, November 23rd, 1893 :—

“As regards communications I had from Dr. Speer *in re* Spiritualism, I had a good many, taken altogether, and spread over the whole time from his first becoming interested in the subject. I well recollect that he and Mr. Moses spent a Sunday afternoon at my house, shortly after their Isle of Man experiences, and the account they gave me of the disturbance of articles in one of their bedrooms and the symmetrical way in which heterogeneous objects had been arranged on the bed, the room having been previously locked, and they having taken precautions against tricks on the part of any servant, and I think also articles being also apparently brought *through* closed doors. Then again, after several letters on the matter I had from Dr. S., he came down to Cheltenham and stayed some days with us (you were not with him), in which we talked the whole matter over repeatedly. He described your séances at your own house and the various physical phenomena which you have lately published an account of. I well recollect his laying stress on the ponderous shaking of the furniture and floor of the room which one of your spiritual visitors was in the habit of producing. He, like myself, was far more interested in abnormal physical phenomena than in any trance manifestations or spirit-teachings through the mouth of any medium.”

Dr. Rooke encloses a letter from Dr. Speer, which is worth quoting, as the only letter which I have seen in which Dr. Speer describes the phenomena to a friend outside the special group. It is dated 13, Alexandra-road [Douglas House], N.W., July 13th, 1874.

“We have had two new spirits, one, ‘Kabyla,’ an old Indian, passed thousands of years ago ; he has brought a new light, and materialised some beautiful fine spirit drapery (upon his first attempt), which he swept over our hands. We had last night an admirable specimen of zither playing, for a length of time. The performer (we don’t know his name yet) actually performed what is called a *free prelude* ; that is to say, a short unbarred composition. The whole thing was most marvellous, for there is no zither in our house, and it is an instrument that cannot be mistaken. Indeed, on his departure, Grocyn, who dropped in immediately after for a chat, produced his own sounds, and the contrast was of the most decided character.

"The other evening a new comer slipped in, and stank us out of the room by throwing down from the ceiling a large quantity of *Sp. Pulegii*. Everything that it touched was impregnated for 24 hours. The dining-room cloth and my own nether habiliments had to be exposed to view in the back garden; and on the following morning our dining-room floor and passage had to be freely fumigated with pastilles. That spirit has not been invited to join us again."

Dr. Speer was by no means given (Mrs. Speer tells me) to proselytism; and having met with some sneers when he alluded to these phenomena in the presence of scientific friends he formed the habit of saying little about them. I can, however, add here a letter from an intimate friend of Dr. and Mrs. Speer, to whom the phenomena were communicated during their progress:—

96, Great Portland-street, London, W.

November 23rd, 1893.

MY DEAR SIR,—I have no hesitation, but a ready willingness, in replying to your request in the letter of yesterday, that I add my testimony to those of the late Stainton Moses' friends who are in a position to offer an opinion on the value attaching to the chief witnesses who were privileged to be present at the series of experimental psychology with that famous sensitive, viz., Dr. and Mrs. Speer.

I had the honour to be accounted by them as a friend, and knew them both in their home, and the late Dr. Speer as a club friend as well. We often talked over those well-attested experiments, and I was frequently shown the place and nature of their conduct and of the truly "staggering" phenomena which were continually being evolved. The smallest details, with substantial permanent effects, such as direct writing and production of objects unknown previously to the persons present, were entered into in reply to my sceptical inquiries and suggestions; and Dr. Speer, with whom I claimed common possession of "agnostic" views, yielded me the opportunity of measuring his capacity as a logical thinker free from preconceived opinions touching the matter in hand. He used to acknowledge his difficulty in accepting the "logic of facts," but the inevitable working of an open mind left him no alternative. The effect of such a contact of our minds led me to accept his testimony as unquestionable and possessing the value of absolute and verifiable facts.

With regard to Mrs. Speer, that lady, responding to my desire for information at the source, helped me in every way to the best of her ability. Her method was to put before me the facts, to show me some of the records, to describe the conditions under which the séances were conducted, to exhibit the material results, and with the patience of an experimentalist in the pursuit of scientific investigation.

I cannot but think that those two witnesses, each in their own way, and supplementing each other, were imbued with the desire to seek out the treasures of knowledge and make use of the opportunities so fortunately thrown in their path.

Healthier minds, pursuing their special object with greater success and sounder judgment, I never met.—Yours sincerely,

J. FRED. COLLINGWOOD.

Who, then, was implicated in the fraud, if fraud there were? Mr. Moses himself must, of course, have been primarily concerned. But can we say that he performed the tricks in an unconscious state? Or, whatever his own state may have been, can we say that he performed the tricks *alone*? or with accomplices other than the Speers? or with only one of the Speers to help him? or must the whole Speer family be involved?

And first as to the hypothesis which would throw the blame on Mr. Moses' "subliminal self." Mr. Moses, by his own account, fell into trances, both during the séances, in his friends' presence, and also occasionally when alone in his rooms, as his automatic writings show. And besides these unmistakable trances, he was (as he himself told me) once at least for some days in a state of exaltation, which did not, indeed, prevent him from going through his routine school-work without attracting comment, but which so far abstracted him from ordinary life that acts then performed would not necessarily have been remembered afterwards. This was in direct connection with long religious messages which were then being written through his hand, and which deeply moved him. And on one other occasion at least, hereafter to be mentioned, he became entranced for a few seconds in the course of ordinary talk, and uttered a sentence of which he had no subsequent memory.

These facts should certainly make us receive with hesitation such accounts as Mr. Moses gives of physical phenomena occurring when he was alone. Thus, when on one occasion he mentions in his note-book that his coat, &c., had been disarranged during the night, we may well suppose that he himself may have unconsciously moved them. The same remark would apply to any easily producible phenomenon which occurred during the séances, when he was in a trance in the dark.

On the other hand, we are told (and the existence of copious notes of his trance-addresses confirms the statement) that frequently when he was perceived by his fellow-sitters to be in a trance, they lit a candle to take down his utterances—and could then, of course, see him as he sat at the table with them—while raps, apparently in various parts of the room, continued as usual. On other occasions, no doubt, he was entranced while musical sounds were heard, and scent fell, and globes of light sailed about the room. But these tricks, if tricks they were, were not such as a somnambulist could improvise, and then wake up and forget them. No conjurer is so gifted as to find gold fish and tubes of water under his trick-shirt unless he has previously put them there. Nor would bladders of phosphorised oil occur spontaneously in Mr. Moses' pockets, accompanied with a strong smell of otto of roses. The tricks, in fact, would have had to be carefully and continuously prepared and maintained; and to say of a busy, active schoolmaster,

most of whose time was passed in his class-room or on the top of an omnibus, that he was always packing himself with guitars, phosphorus, large stones, Chinese chessmen, and small objects from the bedrooms of his female friends, in a state of distraction, comes too near the indignant reclamations of the wives of materialising mediums, who maintain that false beards and dirty muslin are secreted about their husbands' persons by spirit-power.—

No, if fraud there were, Mr. Moses may no doubt have been predisposed to such fraud by some peculiarity of temperament, but the fraud was committed, I cannot doubt, with the knowledge and complicity of every stratum of his being.¹

But, in the next place, can we suppose that Mr. Moses, granting him the use of all his faculties and full preparation, could by his own act alone have imposed upon the other sitters?

On this point, unfortunately, the very completeness of the confidence which the Speers felt in their friend's probity has interfered with the preservation of the kind of record which we desire. The whole party were interested in watching the phenomena, and not in watching each other, and the casual way in which even so important an evidential point as the existence of a light in the séance-room is alluded to shows how subordinate the conditions of the phenomena soon came to be in comparison with the phenomena themselves. Soon

¹ Though perhaps somewhat out of place, two testimonials to Mr. Moses may here be inserted, which have been printed by Mr. Speer in his memoir above referred to. The first, from Maughold Parishioners, on his resigning that cure, runs as follows:—

“ ‘REV. AND DEAR SIR,—We, the undersigned parishioners of Maughold, are much concerned to learn that it is your intention shortly to resign the position which you have for some years past so usefully and honourably occupied amongst us. We beg to assure you that your labours have been greatly appreciated in the parish. The longer we have known you, and the more we have seen of your work, the greater has our regard for you increased. The congregations at both the churches under your charge are very different in numbers to what they were some time ago. The schools have been better looked after; the aged and infirm have been visited and comforted; and the poor have been cheered and helped by your kindness and liberality. By your courteous demeanour, by your friendly intercourse, and by your attention to the duties of the parish generally, you have greatly endeared yourself to us all; and not least to our respected and venerable Vicar, whose hands we are well satisfied you have done all you possibly could to strengthen. We cannot but feel that your loss will be a very serious one to the parish, and we should be glad if you could see your way to remaining some time longer with us. By reconsidering your determination, and consenting to remain, you would place us under a deep debt of gratitude and obligation.’ ”

“ Here follow the signatures of the Rector and Churchwardens, also of fifty-four of the principal inhabitants of the district.”—*Spirit Teachings*, Memorial Edition, 1894, p. vii.

Again, on page ix. we find notice of another collective expression of esteem.

“ On resigning his post through ill-health, the Council of University College passed a resolution conveying to Stainton Moses their best thanks for his long and valuable service to the school, and a special letter of affectionate regret was also sent to him, signed by twenty-eight of his colleagues.”

came to be, I say, for Mrs. Speer and her son unite in saying that in the earlier days Dr. Speer was really on the alert as to "test conditions";—Mr. Charlton Speer remembering, for instance, that his father had the legs of the large dining-table unscrewed, and the leaves separated, when the first raps were heard, in order to satisfy himself that no tricks had been played with that respectable piece of furniture. But we have here largely to depend upon recollections, such as those contained in the following letters:—

Ventnor.

November 29th, 1893.

I wish to state that the most convincing evidences of spirit-power *always* took place when hands were held.

Other manifestations occurred often in light, such as raps, raising of table, scent, musical sounds, and showers of pearls. Lights also appeared all over the room, coming and going *by request*, and rapping also by request in different parts of the room.

A book was once brought in *light* out of one room and put into Mr. S. M.'s hands, while Dr. Speer was sitting at his side in another room.

I saw a knife jump out of the butter dish and fall on to the table in light.

On one occasion the medium fell on to the floor in a deep trance, while Grocyn was making most startling musical sounds, and at the same time Catharine was rapping loudly to attract our attention, as she wished to give a message to tell us to help Mr. S. M.

Two cameos were carved in light while we were dining, and message given, through raps, to tell us where to find them. This was a very common occurrence, as frequent raps and messages would be given while dining in light.

At one séance as many as seven different sounds were going on at the same time in different parts of the room. It would have been quite impossible for any one person to have made them.

MARIA SPEER.

Glenhurst, The Common, Sutton, Surrey.

November 27th, 1893.

Referring to your letter of November 17th, in which you ask for more proof of the fact that Mr. Stainton Moses could not *personally* have performed the manifestations which occurred through his mediumship, I can only say that when I joined the circle it had been holding its investigations for several years, and that the minds of the original sitters had been quite convinced that it was out of the power of any of their members to have produced the phenomena by trickery or conjuring. When they first sat everything that happened was subjected to a rigid scrutiny, and test conditions were imposed with completely satisfactory results. However, during the time that I sat with the circle I may draw your attention to the following points:—

- (1) That we sometimes had a light during the progress of the manifestations.
- (2) That the phenomena were not confined to any one part of the room, but took place indifferently near the medium and some distance

removed from him ; also that sounds were heard at various heights extending from the floor to the ceiling, and the lights, as often as not, were *first* seen approaching from the *opposite* side of the room to that on which the medium sat.

- (3) That the phenomena occurred just as freely in one room as in another, and were in nowise affected by the séance being held in other houses, and other places many miles removed from London. This does away with the somewhat humorous theory of mechanical contrivances.
- (4) That when the medium was in a state of trance we always lit a candle in order to take notes of what the controlling spirit had to say. During the control the medium's hands and face could therefore be plainly seen, and even then raps could be heard in other parts of the room.
- (5) We often tried, *without success*, to imitate the various raps, thus showing that the sounds produced (by the outside intelligences) did *not* depend for the quality of their tone upon the nature of the substance of the table, or whatever other object was apparently used in their manufacture.

CHARLTON T. SPEER.

Mr. Percival, for whose return from abroad I have waited, before printing off the end of this paper, sends me the following letter :—

Sproughton Manor, Ipswich.

December 25th, 1893.

MY DEAR MYERS,—I was an intimate friend of the late W. Stainton Moses for nearly 20 years, and I regard him as one of the most truthful and upright men I have ever known. I attended a considerable number of séances at Douglas House, and I am convinced that it was physically impossible for him to have produced such a manifestation as the “shaking of the floor” of the séance room, which frequently occurred. I also believe that manifestations such as raps and lights were often produced while he was in a state of deep trance. With regard to the séances described in your paper, at which I myself was present, I can fully endorse the records of the other sitters ; I took notes at the time, which I still possess, and they have been used by Mrs. Speer. I always considered W. Stainton Moses to be a man of unusual ability, and I believe he would have succeeded in almost any line of life which he might have taken up. His mind was perfectly free from delusions of any kind, so far as I can judge, and in all the affairs of daily life he was eminently practical and conscientious.—Yours very sincerely,

F. W. PERCIVAL.

These letters, although of course not equal in evidential value to the contemporary notes, appear to me to be concordant with those notes, in which, as will already have been observed, sittings in full or half-light and sittings with hands held are occasionally mentioned, and mentioned in an incidental fashion which suggests that there has been no special effort made to pick out the most evidential occurrences.

Further than this, I repeat, we cannot now go ; and the looseness of the record on these points may serve to enforce the lesson that *all* records of supernormal occurrences, however intimate the group among whom they occur may be, should be kept with as much as possible of the precision usual in ordinary physical experimentation. There is no saying what point may afterwards be raised, what doubt expressed, which a few words in the contemporaneous record would have cleared up altogether.

And now, assuming, as I think many readers will do, that Mr. Moses could not have performed all these supposed tricks *unaided*, can we suggest any accomplice other than the Speers themselves ? Could he, for instance, have suborned their servants ?

But the phenomena occurred not only in Dr. Speer's house, or in houses rented by him, but in the houses of other friends (Dr. Thomson, Mrs. Honeywood, Serjeant Cox) and in ordinary sea-side lodgings (Southend, Shanklin, &c.), and especially at a little inn at Garrison, an Irish village, to which Dr. Speer and Mr. Moses had gone for some fishing. It would have been hard to transport either accomplices or apparatus to all these places in turn.

And now another point suggests itself. What was the attitude of the younger Speers, the son and daughter, who were children when the manifestations began, but were admitted to the séances about 1877, when the phenomena were already on the decline ? Can we suppose that Mr. Moses was in league with their parents to deceive them, or were they also members of the supposed plot ? I have already cited a brief letter in which Mr. Charlton Speer gives reasons for believing that he was not deceived by Mr. Moses. I subjoin a longer account from him, and a brief note from Miss Speer, who is an invalid. It will, I think, be felt that Mr. Charlton Speer cannot be separated from his parents in the matter. Honest or otherwise, his position is the same as theirs.

MY DEAR MR. MYERS,—You have asked for some of my personal recollections of séances with Mr. Stainton Moses, at which I was present. I will endeavour to place before you a few experiences which may be of interest ; and though very much that I remember would merely be a repetition of Mrs. Stanhope Speer's Records lately published in *Light*, yet certain things did strike me very strongly at the time, as being valuable tests of the genuineness of the manifestations ; and these perhaps might have been more strongly insisted upon in the Records, had they been prepared for the perusal of a sceptical, or at any rate an unconvinced, public. The habitual readers of *Light* having presumably advanced somewhat beyond the elementary, but all-important, stage of mere belief in the reality of spirit manifestations, would probably not set so much store upon the simple details of tests, uninteresting in themselves, but asked for and given as conclusive proofs of the spiritual origin of these same manifestations. It is some of these

occurrences, taking place under test conditions, that I propose to describe to you. It is important to note that at these séances no less than ten different kinds of manifestations took place with more or less frequency. On occasions when we had fewer varieties we were usually told that the conditions were not good. When they were favourable the manifestations were more numerous, the raps more distinct, the lights brighter, and the musical sounds clearer. The various occurrences may be briefly enumerated as follows:—

1. Great variety of raps, often given simultaneously, and ranging in force from the tapping of a finger-nail to the tread of a foot sufficiently heavy to shake the room. Each spirit *always* had its own distinctive rap, many of them so peculiar as to be immediately recognised; and these sounds often took place in sufficient light for the sitters to see each other's features and—I suppose more important—hands. Raps also were frequently heard on the door, sideboard, and walls, all removed some distance from the table at which we sat. These raps could not possibly have been produced by any human agency; of that I satisfied myself in every conceivable way.

2. Raps which answered questions coherently and with the greatest distinctness; also gave messages, sometimes of considerable length, through the medium of the alphabet. At these times all the raps ceased except the one identified with the communicating spirit, and perfect quiet prevailed until the message was delivered. We could nearly always tell at once with which spirit we were talking, owing to the perfectly distinct individuality of each different rap. Some of the higher spirits never—in my time—manifested by raps at all, but announced their presence by a note of music, or the flash of a light; but among those who did manifest in the usual way it would be difficult to forget Rector's heavy, ponderous, but muffled tread, which shook the whole room with its weight, while it appeared to move slowly round the circle.

3. Numerous lights were generally visible to all the sitters. These lights were of two different kinds—objective and subjective; the former were usually like small illuminated globes, which shone brightly and steadily, often moved rapidly about the room, and were visible to *all* the sitters. A curious fact in connection with *these* lights always struck me, viz., that looking on to the top of the table one could see a light slowly ascending from the floor, and to all appearance passing out *through* the top of the table, the table itself apparently not affording any obstacle to one's view of the light. It is a little difficult to explain exactly what I mean, but had the top of the table been composed of plain glass, the effect of the ascending light as it appeared to one's organs of vision would have been pretty much the same as it was, seen through the solid mahogany. Even then, to make the parallel complete, it would be necessary to have a hole in the glass top of the table, through which the light could emerge. The subjective lights were described as being large masses of luminous vapour, floating round the room and assuming a variety of shapes. However, Dr. Speer and myself being of entirely unmediumistic temperaments, we were only able to see the *objective* lights, but Mr. Stainton Moses, Mrs. Speer, and other occasional sitters frequently saw and described those which were merely *subjective*. Another curious point in relation to the objective lights was that however brightly they might shine they never—unlike an ordinary lamp—threw any radiance around them or illuminated

the smallest portion of the surrounding darkness—when it *was* dark—in the slightest degree.

4. Scents of various descriptions were always brought to the circle—the most common being musk, verberna, new-mown hay, and one unfamiliar odour which we were told was called spirit-scent. Sometimes breezes heavy with perfume swept round the circle, at other times quantities of liquid musk, &c., would be poured on the hands of the sitters and, by request, on our handkerchiefs. At the close of a séance scent was often found to be oozing out of the medium's head, and the more it was wiped away, the stronger and more plentiful it became.

5. The musical sounds, which were many and of great variety, formed a very important item in the list of phenomena which occurred in our presence. Having myself had a thorough musical education, I was able to estimate, at its true value, the importance of these particular manifestations, and was naturally well able to judge of the possibility or impossibility of their being produced by natural means, or through human agency. These sounds may, roughly speaking, be divided into two classes: those which obviously proceeded from an instrument—a harmonium—in the room, whilst the hands of all the sitters were joined round the table; and those which were produced in a room *without* an instrument of any kind whatever therein. These latter were of course the most wonderful. As regards the musical sounds produced in the room in which there was no instrument, they were about four in number. First, there were what we called the “fairy bells.” These resembled the tones produced by striking musical glasses with a small hammer. The notes thus given forth were clear, crisp, and melodious. No definite tune was ever played, but the sounds were always harmonious, and, on being requested by me or any other member of the circle, the “bells” would always run up or down a scale, in perfect tune. It was difficult to judge where the sound of these “fairy bells” came from, but I often applied my ear to the top of the table, and the music seemed to be somehow *in* the wood—not underneath it; as on listening *under* the table, the music would appear to be above. Next we had quite a different sound—that of a stringed instrument more nearly akin to a violoncello than anything else I have ever heard. It was, however, more powerful and sonorous, and might perhaps be produced by placing a 'cello on the top of a drum or anything else likely to increase the vibration. This instrument was only heard in single notes, and was used entirely by one spirit, who employed it usually for answering questions, in the same way that others did by raps. The third sound was an exact imitation of an ordinary hand-bell, which would be rung sharply by way of indicating the presence of the particular spirit with whom it was associated. We naturally took care to ascertain that there was *no* bell of any kind in the room; even if there had been, it would have been a matter of some difficulty to have rung it round the walls, and even up to the ceiling, as this particular sound proceeded indifferently from all parts of the room. Lastly, we had a sound that it is exceedingly difficult to offer an adequate description of. The best idea of it I can give is to ask you to imagine the soft tone of a clarionet gradually increasing in intensity, until it rivalled the sound of a trumpet, then by degrees diminishing to the original subdued note of the clarionet, until it eventually died away

in a long-drawn-out melancholy wail. This sound was ascribed to "Odorifer."

This is a very inefficient description of this really extraordinary sound, but as I have in the whole course of my experience never heard anything else at all like it, it is impossible to give to those who have *not* heard it a more accurate idea of what it was like. Like the two previous sounds I have described, it was always associated with one spirit.

It is a noteworthy fact that in no case did the controlling agencies produce more than single notes, or at best isolated passages. This they accounted for as owing to the peculiarly unmusical organisation of the medium. At any rate, the production of these sounds was wonderful enough in itself, as over and over again I thoroughly satisfied myself that there were no materials in the room which could in any way assist in making any kind of musical tones, and the clarionet and trumpet sound was one that I should be utterly at a loss to imitate in any way, whatever materials might be at my disposal. Before I joined the circle several other musical instruments were frequently imitated, and all were heard with greater variety, both of manipulation and tone; but as I am now only giving you a brief epitome of what actually happened under my own observation, I refrain from alluding to occurrences which took place when I was not present.

6. Direct writing was often given, sometimes on a sheet of paper placed in the centre of the table and equidistant from all the sitters; at other times one of us would place our hands on a piece of paper previously dated and initialled, and usually a message was found written upon it at the conclusion of the séance. We always placed a pencil upon the paper, but sometimes we only provided a small piece of lead, the results being the same in both cases. Usually the writing took the form of answering questions which we had asked, but sometimes short independent communications were given, also messages of greeting.

7. Movements of heavy bodies such as tables and chairs were by no means infrequent. Sometimes the table would be tilted up at a considerable angle. At other times the chairs of one or more of the sitters would be pushed more or less forcibly away from the table, until they touched the wall behind—or the table would move away from the sitters on one side and be propelled irresistibly against those on the other, compelling them to move their chairs in order to avoid the advance of so heavy a piece of furniture. The dining-table in question at which we usually sat was an extremely weighty one, and was made from solid Honduras mahogany, but at times it was moved with much greater ease than the combined efforts of all the sitters could accomplish—and these combined efforts were powerless to prevent its moving in a certain direction, if the unseen force willed it to do so. We frequently tested the strength of the force by trying to check the onward movements of the table, but without success.

8. The passage of matter through matter was sometimes strikingly demonstrated by the bringing from other rooms of various articles through closed and bolted doors. Photographs, picture-frames, books, and other objects were frequently so brought, both from rooms on the same floor and from those above as well. How they came through the closed doors I

cannot say, except by some process of de-materialisation ; but come they certainly did, apparently none the worse for that process, whatever it might have been.

9. The direct spirit voice, as opposed to the voice of a spirit speaking through the medium while in a state of trance, we very seldom heard, and never with any clearness or distinctness. But occasionally it was attempted, and by listening carefully we could distinguish one or two broken sentences which were hissed out in a sort of husky whisper. These sounds generally seemed to be in the air above us, but they were produced with evident difficulty, and there being so many other methods of communication, the direct voice but seldom was essayed.

10. The inspirational addresses given by various spirits through Mr. S. M. when in an entranced condition have been so thoroughly dealt with by Mrs. Speer in her "Records," that I can add nothing as regards the *matter* thus expounded. Touching the *manner* of these addresses—one or more of which we had at almost every séance,—I can only say that they were delivered in a dignified, temperate, clear, and convincing tone, and that though the voice proceeded from the medium it was always immediately apparent that the personality addressing us was *not* that of the medium. The voice was different, and the ideas were not always in accordance with those held at the time by the medium. An important fact, too, was that, although many spirits exercised this power of control, the voice which spoke was always different—and in the case of those spirits which controlled regularly, we got to know perfectly well which intelligence was communicating by the tone of voice and the method of enunciation.

So far, in this enumeration of the various phenomena, I have been speaking generally of the manifestations which usually occurred at most of our sittings ; but, in conclusion, I will give you two particular instances, one of direct writing and one of identity, both of which I think are interesting, and which certainly impressed me considerably.

On one occasion we were told to cease for a time, and resume the séance later on. I asked the communicating intelligences if they would, during the interval, give me a sample of direct writing under test conditions. An affirmative reply having been given, I procured a piece of my own note-paper and, unknown to the other members of the circle, I dated and initialled it, and put a private mark as well in a corner of the sheet. The others having retired from the dining-room to the drawing-room, I placed my piece of paper with a pencil under a table in the study, and having thoroughly searched the room, I barred the shutters, bolted and locked the door, and put the key in my pocket. I leant against the door, or for a change sat on the doormat, until I re-entered the room ;— when to my great satisfaction I found a message clearly written on the paper. As we had not been sitting in the study, and as I can positively aver that no one entered the room after I had left it until I myself unlocked the door, I have always considered this particular instance of direct spirit writing a most satisfactory and conclusive test.

The other occurrence that I consider specially worthy of mention took place as follows :—We were sitting one night as usual, and I had in front of

me, with my hand resting upon it, a piece of note-paper with a pencil close by. Suddenly the medium—Mr. Stainton Moses,—who was sitting exactly opposite me, exclaimed, “There is a very bright column of light behind you.” Soon afterwards he said that the column of light had developed into a spirit-form. I asked him if the face was familiar to him, and he replied in the negative, at the same time describing the head and features. When the séance was concluded I examined my sheet of paper which my hand had never left, and found written on it a message and signature. The name was that of a distinguished musician who died in the early part of the present century. I purposely refrain from specifying him, as the use of great names very frequently leads to results quite different from those intended. However, now comes the most extraordinary part of the affair. I asked Mr. Stainton Moses—without of course showing him the written message—whether he thought he could recognise the spirit he saw behind my chair if he saw a portrait of him. He said he thought he could, so I gave him several albums containing likenesses of friends dead and alive, and also portraits of various celebrities. I remained in another part of the room, and did not watch him, nor even knew when he was looking at the right album. On coming to the photograph of the composer in question, he at once said without hesitation, “That is the face of the spirit I saw behind you.” Then for the *first* time I showed him the message and signature. I regarded the whole incident as a very fair proof of spirit-identity, and I think that most people would consider the occurrence one of interest.

I feel that this letter has grown to an unconscionable length, and I must apologise for the bald manner in which many of the statements made therein have been set forth. I have been considerably pressed for time, and can only hope that the manifold crudities of language may, to a certain extent, be compensated for by the fact that the whole is an impartial and unprejudiced account of some of the remarkable phenomena to which I was a witness, and the genuineness of which I am ready at any time to vouch for.

(Signed) CHARLTON T. SPEER.

November 5th, 1893.

Ashley Villa, Ventnor.

October 30th, 1893.

I wish to state that I am a daughter of Mrs. Stanhope Speer, and was present at many of the séances recorded in *Light* by my mother, and, further, that the facts therein stated are in my recollection, and are true, and that the phenomena actually took place.

CONSTANCE ROSALIE SPEER.

I must now leave the reader to judge whether, if these phenomena were fraudulent, the Speer family can be acquitted of complicity in the fraud. If we were dealing with a number of known cheats, or of quite unknown persons, we should, I think, certainly pronounce the whole group equally concerned. And here, where the witnesses are all of equally good repute, I do not myself feel able to draw any dividing line between one and another of them.

It is not, indeed, clear in what way the Speer family could have benefited by such a course of deception. With regard to Mr. Moses himself, there was undoubtedly what might be regarded as a considerable, though a mixed, gain. There were some annoyances and anxieties which his note-books show him to have felt severely, but to which I need not here refer. On the other hand, there was the glory of being regarded by the Spiritualist body in England and America as a leader gifted with supernormal powers.

A prospect somewhat of this type has often been enough to tempt to fraud. Yet, having seen something of the way in which such impostors deal with their real or manufactured evidence, and of the way in which Mr. Moses dealt with his, it has often struck me that his mode of producing it was very unlike theirs. It happens that I have had repeated discussions with Mr. Moses as to his method of putting his phenomena before the world, which, as it seemed to me, was too scrappy and incidental to do them full justice. I had myself seen the pile of note-books ; and I urged him to print them at once in as full a form as possible. He delayed and demurred, saying that they were too private for publication. I then urged him at least to reprint *Spirit Identity* in an exacter form, and with additional corroborations. This he used to promise to do ; and he said that he would ask me to help in some such task when the time came. But he still delayed ;—delayed until the year before his death. Then he began to print Mrs. Speer's notes of séances, and some of his own, in *Light* ; and he prepared a tract called *The Identity of Spirit*, which I hope to print in a further article, and which gives the gist of *Spirit Identity* in a more exact form. This type-written tract is marked "Only partially revised."

Now, it seems to me that Mr. Moses' conduct throughout was explicable on the view of him taken by his friends ; namely, that he was a reserved, sensitive, somewhat proud man, who disliked being discussed as a "medium," or baring his inner life to the public, and who wished only to utter just so much of his own experiences as might give him the authority on these subjects which he felt that he had a right to claim.

If these note-books had not, in fact, existed ;—if he had had no real testimony to fall back upon ;—reserve would of course have been a cheat's natural resource. But since the books do exist, and are full of what purports to be evidence, how is it that, if he had elaborately got up all that evidence, he was so reluctant to bring it out ? Having blacked himself all over so thoroughly for his part of Othello, why was he so coy about removing more than his gloves ?

If, then, I attempt to sketch the inner history of these transactions on the hypothesis of fraud, the best scheme that I can offer

for the use of the perspicacious critic will stand somewhat as follows.

“Beneath the semblance of probity,”—let him say—“the mask of sanity, Mr. Moses concealed an unscrupulous love of leadership and notoriety, a morbid passion for mystifying mankind. Unable to gratify this craving in the humdrum life of a parish clergyman, he found in the craze of Spiritualism a congenial field. He must at some time,—possibly in his retirement on Mount Athos,—have quietly acquired considerable conjuring skill. He was able, for instance, to persuade Serjeant Cox that he moved a large dining-table and raised it partially from the floor in full daylight, without any apparent contact. His dealings with phosphorus also went beyond the ordinary chemical repertory;—unless, indeed, we credit the ‘spirit-lights’ to his more scientific confederate. For he seems to have felt from an early period the need of accomplices to assist his contrivances and spread his renown. His thoughts naturally turned first to the physician who had just brought him through a dangerous illness,—a gentleman of trained scientific capacity, but whose materialistic views had probably blunted his sense of right and wrong, and disposed him to find amusement in laughing in his sleeve at mankind. On the other hand, Mrs. Speer’s serious and religious temperament was useful in its own way, for she would readily suggest to herself some high moral purpose for the sake of which a lifetime of fraud might blamelessly be embraced. Mr. Charlton Speer again, as a pure artist, would care little about *bourgeois* truth and honour. The next need was a dupe of good character to take notes and to admire. The choice of an Oxford graduate secured adequate philosophy and grammar; while a position in the Civil Service might be thought likely to have fostered a spirit of complaisant credulity. What was now needed was wide advertisement; and the means chosen, if indirect, were none the less subtle. Books out of print are often the most sought after; nor perhaps could a savour of tempting rarity have been better given to the fictitious experiences than by consigning their truncated record to a moribund magazine. Thus launched on the world, the conspirators divided their parts as their special gifts suggested. Mrs. Speer’s line was of course the womanly and the religious. She corresponded with Mr. Moses on serious and intimate matters, so as to give him the opportunity in his replies of alluding to his bogus phenomena as though they formed an ever-present element in his inner life. For this correspondence,—of which only fragments have as yet seen the light,—a fraudulent use will doubtless be some day found. Mrs. Speer helped also in *Spirit Teachings*, and perhaps contributed that semblance of high moral tone which serves to screen the essential insidiousness of the work as a whole. The task of the scientific husband was delimited

with an astute reserve. The sum and output of Dr. Speer's twenty years of fraud was to be embedded in a couple of penny note-books, which he was slyly to keep to himself. He could reckon pretty confidently, indeed, upon their being ultimately revealed with triumphant pedantry by someone whom he had never set eyes on, at an indefinite date after his death. Meantime, with the characteristic secretiveness of the impostor, Mr. Moses accumulated in his locked drawers the documents on which his pretensions reposed. The present thus amply enjoyed, all that remained was to plan for the development of future fame. The gang had naturally maintained intimate friendships with persons of known position and character. It was a stroke of consistency to bequeath the unpublished manuscripts to gentlemen of this type; even with the risk that such executors might treat the records in a spirit of masterly inaction. Some nincompoop with nothing better to do was sure to beg for permission to study and arrange the precious stuff; and some up-to-date Editor of the New Journalism was equally certain to jump at the copy for his high-toned print."

"If you want any more," as the adage runs, "you may sing it yourself."

But the private confidence which prompts a tone of irony when the probity of trusted friends is thus under discussion, will not be, and ought not to be, communicable in its fulness to other minds. I ask no immunity for Mr. Moses and his group from that jealous scrutiny to which every claim to supernormal powers should of right be subjected. No one concerned in this story will resent the most searching questions, the most extreme hypotheses. And, indeed, even for those who may be willing to accept these records as a transcript of actual fact, the period of question, of hypothesis, has yet only just begun. What was there verily, we must go on to demand, behind this bewildering manifestation? What power, and with what purpose, was working in what unknown way? *Verane te facies, verus mihi nuntius adfers?* There must yet be many a pondering of the trustworthiness, the significance, of this incursion upon the private counsels and sequestered commonwealth of men. And when all is done there will remain a mystery which neither our belief shall comprehend nor our incredulity unravel.

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SUPPLEMENT.

REVIEW.

1. *The Secret Commonwealth of Elves, Fauns, and Fairies.* A Study in Folk-Lore and Psychical Research. The Text by Robert Kirk, M.A., Minister of Aberfoyle, A.D. 1691. The Comment by Andrew Lang, M.A., A.D. 1893. London: David Nutt.
2. *Comparative Psychical Research.* By Andrew Lang. *Contemporary Review*, September, 1893.

Mr. Robert Kirk was "a man of good family, a student, and, as his book shows, an innocent and learned person." He wrote of Elves and Fairies, with full belief in their existence, and minute knowledge as to their habits and qualities, mental and bodily, if we may use the word *body* of these "vehicles so spungious, thin, and defecat." His style occasionally reminds us of Sir Thomas Browne. Sir Thomas himself might have said of the shooters of the fairy arrow-heads: "They are not as infallible Benjamites, hitting at a Hair's breadth; nor are they wholly unvanquishable, at least in Appearance." The book is of curious interest, and we are grateful to Mr. Lang and Mr. Nutt for making a rare work accessible in so pleasant a form as that which clothes the *Bibliothèque de Carabas*.

Mr. Lang prefixes a long and interesting introduction, in which he discusses, with the wealth of illustration which he has at his command, the psychical problems suggested by the book. This introduction, and also his article on *Comparative Psychical Research*, have a direct bearing on the work of the Society for Psychical Research. Both will be read with great interest by members of the Society; and some discussion of the moral which they convey may not be out of place in the Society's *Proceedings*.

The main theme of the two essays is that the historical branch of Psychical Research has been neglected. Mr. Lang points out that in legends and popular beliefs, in stories of witches, fairies, hauntings, magic, and so forth, among peoples of all degrees of civilisation, there is a great deal which finds a close parallel in the records of spiritualism, hypnotism, telepathy, and other modern forms of supernormal phenomena. He argues that, the results being similar, the causes are probably similar also. There may be a "residuum of fact" behind the phenomena; or there may be only certain world-wide tendencies inherent in the human mind, which make men of very different races and periods believe and invent similar fictions—just as spiders have an instinct which makes them spin similar webs. In any case, he urges, the comparative method applied to Psychical Research should help

to discover the residuum of fact if there be one ; and, whether fact be discovered or not, it should serve to elucidate a most remarkable province of psychology.

This branch of inquiry has not been so completely neglected as Mr. Lang supposes. "As far as the writer has read the Society's *Proceedings*," he writes, "it 'takes no keep,' as Malory says, of these affairs in their historical aspect" ;—and again—"The Psychical Society, as far as the writer is aware, has not examined officially the old accounts of the phenomena which it investigates at present." He may be excused, perhaps, for not being familiar with the 1,300 pages of *Phantasms of the Living* ; but he will find at p. 172 of the first volume of that work a most interesting and masterly examination, by Edmund Gurney, of the evidence for Witchcraft and Magic. This examination is founded, the author says, "on a careful search through about two hundred and sixty books on the subject (including, I think, most of the principal ones of the 16th, 17th, and 18th centuries), and a large number of contemporary records of trials." The conclusion at which Gurney arrives is that "there is a total absence of respectable evidence, and an almost total absence of any first-hand evidence at all, for those phenomena of magic and witchcraft which cannot be accounted for as the results of diseased imagination, hysteria, hypnotism, and occasionally, perhaps, of telepathy."

The results of this careful and laborious study do not encourage further excursions in the same country. There is ample material for the chapter in the "History of Human Error" which Mr. Lang desires. It will be a voluminous chapter ; while the "residuum of fact" may probably be contained in very few paragraphs. It is with this "residuum of fact" that Psychical Research is mainly concerned, at any rate for the present ; and it is clear that for the establishment of facts we must rely almost entirely on contemporary and recent evidence.

The grounds for this conclusion are two-fold. In the first place, a careful scrutiny and sifting of evidence, such as is now thought necessary, was almost unknown among the older recorders. This is plain to anyone who reads Mr. Gurney's note on Witchcraft, and might be illustrated abundantly from the *Secret Commonwealth*.¹ This destroys the value of a large part of the evidence. In the second place, even in the case of such evidence as *prima facie* will satisfy the high standard of modern requirements, there is no means of testing it in the manner which is familiar to readers of the *Journal* and *Proceedings* of the Society. In accounts of occurrences one, two, three, or more centuries ago it is impossible to verify dates, to establish coincidences, to examine witnesses, and to obtain corroborative evidence. Experience of contemporary cases shows that, without such examination and corroboration, reports of extraordinary occurrences, even when at first hand, are of imperfect evidential value.

I am inclined to think, too, that Mr. Lang has laid rather too much stress

¹ For example, Kirk states, without any expression of doubt, and without thinking it necessary to state his evidence, that "Walter Grahame, some Time living in the Paroch wherein now I am . . . shot a Hair with his eyes, having praised its swiftness (such was the Infection of ane evill Eye)." He adds that this was "unusuall."

upon the coincidences between the old and the new, the civilised and the uncivilised. It would be a serious task to catalogue the beliefs which do not find a parallel in modern records ; but they far outnumber those that do. To give one example only, second sight may have its parallel in telepathy, but the "odd solemnity" by which the "Privileges of the whole Mystery" were acquired is not practised or believed to be efficacious by the moderns. "He must run a Tedder of Hair (which bound a Corps to the Bier) in a Helix about his Midle from End to End ; then bow his Head downwards, as did Elijah, 1. Kings 18. 42, and look back through his Legs untill he sie a Fuperall advance till the People cross two Marches." The attitude is more uncomfortable than that in which Peter Ibbetson "dreamed true"; and, moreover, not without risk—for "if the Wind change Points while the Hair Tedder is ty'd about him, he is in Peril of his Lyfe." Darwin used to say that no experiment is too absurd to try, but we may doubt whether Mr. Lang would desire his historical inquirer to make practical investigations into this and other similar neglected branches of art.

The whole mass of folk-lore, myth, magic, and all the beliefs of an uncritical age are compounded of many elements. Mr. Lang's conclusion as to the Fairy belief is that it is "a complex matter, from which tradition, with its memory of earth-dwellers, is not wholly absent, while more is due to a survival of the pre-Christian Hades, and to the belief in local spirits—the Vuis of Melanesia, the Nereids of ancient and modern Grece, the Lares of Rome, the fateful Mœræ and Hathors—old imaginings of a world not yet 'dispeopled of its dreams.'" Thus, even in a belief which appears to be so far removed from reality as this, Mr. Lang admits that there may be some element of fact. A similar analysis may be applied to other kinds of belief. The primary object of Psychical Research is to separate the element of fact, and for this purpose, as I have said, only contemporary evidence can serve.

It is this possible element of fact which Mr. Lang appears to neglect when he sums up his results by saying—"our only conclusion is that the psychological conditions which begat the ancient narratives produce the new legends." Why, then, if the psychological conditions are unchanged, are there many old legends which have no analogues among the new? Mr. Lang gives no answer to the question. In fact, he does not ask it, because he only collects likenesses and not differences, and therefore the differences and omissions do not strike him. The answer, I think, is that the legends are begotten not by psychological conditions alone, but by psychological conditions together with a certain substratum of fact. The psychological conditions have changed, as civilisation has advanced, in the direction of more stringent criticism of evidence. The result is that the legends with the least substratum of fact have died out, while those which have a greater substratum of fact still survive in some form. This consideration, if valid, may encourage an examination of modern beliefs, with the object of finding the underlying facts ; but, for the reasons given above, such an examination must be carried on by scrutiny of contemporary evidence, and by experiments. Comparison with the old stories will give very little result.

H. BABINGTON SMITH.

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SUPPLEMENTARY CATALOGUE, 1893.

Additions since the list in "Proceedings," Vol. VIII.

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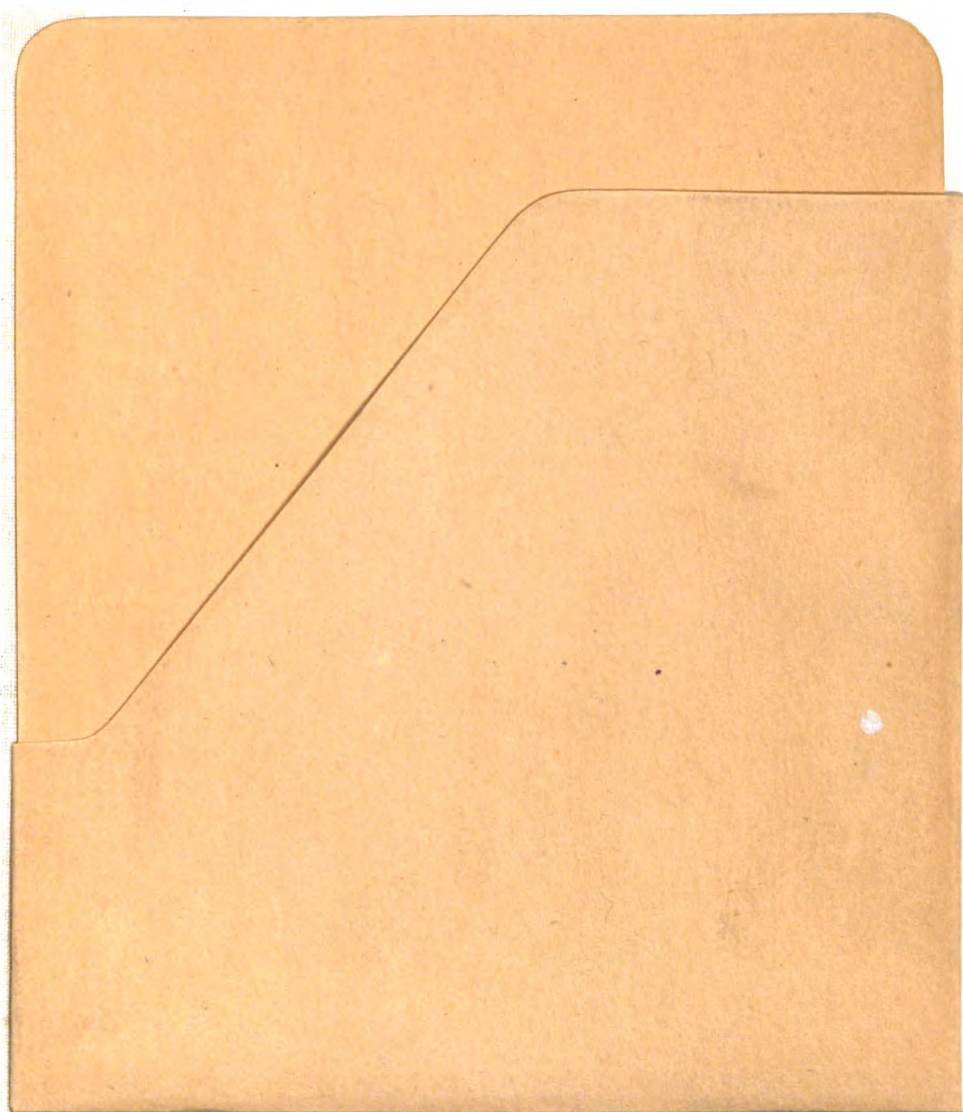
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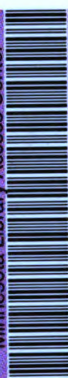
A full Catalogue of the books in the Edmund Gurney Library was printed at the end of Vol. V. of the Proceedings. Supplementary Catalogues were printed at the end of Vols. VI., VII., and VIII. Separate copies of these Catalogues are still on hand, and can be obtained from the Secretary.





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